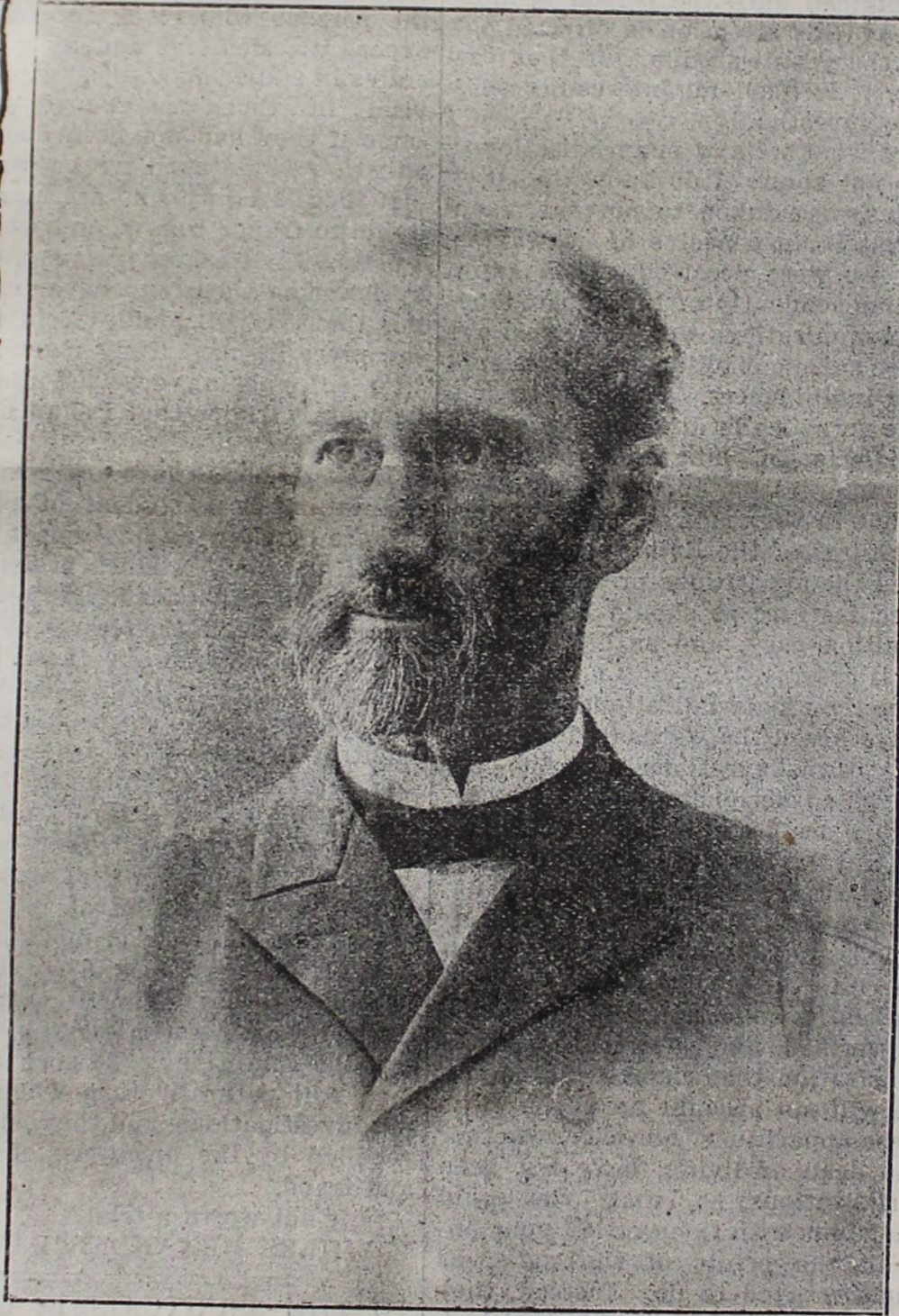


Light of Truth



LYMAN C. HOWE.

An Exponent of the
Philosophy of Life.

HARPER & CO. N.Y.

Philosophy and Facts.

MATERIALIZATION.

BY MILES MENANDER DAWSON.

My first seance was a materializing one. I cannot say that I recognized any faces, but a woman apparition, whose face I did not recognize, otherwise identified herself. I had known her many years before, and by no means well, and I did not know of her decease, which was, however, afterward verified.

I have elsewhere given a fair and full account of this seance. If it had been as disappointing and fruitless as many others have been, I should probably have never been heard of in Spiritualism, unless as a scoffer and scorner. And yet I could wish that it had been less imperfect. In fact, it was tremendously less perfect than others have been said to have been. But, I am compelled to admit, it and succeeding seances with this medium were, with all their deficiencies, far the most satisfactory of their class that I have encountered.

The deficiencies were principally crudities which I am unable to explain and which puzzle me. For instance, in the case of strangers to the circle, the spirits appearing designated the person they desired to communicate with by raps. First the row in which the fortunate sat was rapped out, and then the rapping continued, counting down the row until the right person was reached.

Now these intelligences were able to give their own names usually with great clearness and to tell more or less voluminous and circumstantial tales. How came it, then, that they who knew the name of the visiting stranger could not call it out? Nothing about the performance except this made a distinctly unfavorable impression upon me.

The precautions which the medium permitted us to take certainly impressed me most favorably. She permitted a committee of women, self-selected—and among them was Mrs. Dawson—to denude her in an adjoining room and invest her in a single garment of a single thickness of heavy cloth. The garment itself was carefully searched and could have concealed nothing. The cabinet was merely a framework, with thin black cloth drawn over it, and it was set away from the wall, so that one could command most of the rear if he sat to one side, and the persons sitting at each end could collectively command the whole background. Beneath the room was the parlor, from which nobody, I am satisfied, could have effected an entrance. The floor was solid and strong.

The medium's gown was black, without a thread of white; notwithstanding which circumstance the most of the apparitions were clad in white drapery, and there was, besides, the greatest diversity in costumes, including part-colored and even a full-dress suit with white shirt front.

The light was good. I have never seen as good light anywhere else in such seances. I sat in the rear row of three at the first seance. I know that I could have made out coarse print. To be sure, fine shades of lineaments could not be distinguished, but the contour of faces and the peculiarities of form and figure could be.

Perhaps one reason the light was better than at other seances which I have attended was that there was no pretense of having the apparitions leave the cabinet, nor was the individual addressed invited to approach the cabinet. Consequently, in order to have anybody recognized the light had to be pretty strong.

People did recognize the apparitions

not merely by their communications, but also by their lineaments. The lineaments were in some cases so marked that the recognitions must have been easy. In the cases, however, of those who appeared to persons of our party, there were no such prominent features that we could have thus recognized them.

Identification through the communications was, however, for the most part clear and complete. In one case which I recall the apparition both identified herself by giving her name—an unusual one, by the way, and borne by a person who died many years ago—and then called the person to whom she spoke by her baptismal name, which she has never really been called at all, a pet name having completely displaced it.

The lady addressed was at the seance for the first time, and was not known to any others there excepting my wife and myself. So it appears that the apparitions could call strange sitters by their names on occasion, and that increases my wonder that they did not do so on all occasions. Even in the instance of this communication, the person addressed was originally designated by the bungling system of raps, and the speaking of names came afterward.

It has been suggested that rapport is not obtained until the person is indicated and his attention is directed toward the manifestation. If that explains, it is itself an interesting subject for investigation.

Were what we saw materializations?

I do not know. I do know that precautions were taken to prevent fraud and that I can conceive of no way in which we were deceived. I do know that, independently of the apparitions, the communications were in almost every case sufficient to identify the manifesting intelligences. These communications were also in different languages and dialects of languages, proper to the communicating spirits. I do know also that in very many cases in which the features of the living person were marked the apparitions presented such marked features as should have made recognition easy, and as did, in fact, make it easy.

Were they materializations?

I have heard the words "etherizations," "transfigurations" and the like employed to designate such; and perhaps they are better and more suitable.

Spectral apparitions have appeared in all ages sporadically and spontaneously. One of the most important contributions of the Society for Psychical Research to the elucidation of spiritual science is its collection of these cases, duly verified, and its mathematical demonstration that chance and coincidence will not account for them.

These apparitions, however, whether of the dead or living, have not been materializations, so that you could shake hands with them or lay your fingers in the prints of the nails, as Thomas essayed to do. Instead, they have upon too near approach vanished. Sometimes they have been clearly subjective and visible to one person only of a group; at other times they have seemed to be objective, being visible to all in the group.

The shapes which were dimly revealed in the cabinet during our seance might be of this character, and they certainly agreed with such a definition in their principal characteristics. If the spontaneous apparitions are to be considered genuine and objective, it will require no great stretch of the reason to acknowledge the probability that these are the same in nature, generated of a set purpose instead of by accident.

Of course, they might also be impersonations, the medium knowing by clairvoyance how the communicant looked in life and then making up accordingly. But "make-ups" in such cramped quarters, with a single black

garment to operate with, without confederates and with so rapid a succession of appearances as to present forty different, widely different, make-ups in two hours, some of them actually interfering with each other in their hurry to appear, would indeed be phenomenal.

I have said that it was fortunate that my first experience was so good as it was; for failure or suspicious success at the outset, accompanied by strong evidence of fraud, would have repelled me as it has repelled many others. Such an initial experience is probably the most insidious enemy that Spiritualism and the spiritual hypothesis ever had.

It is not my habit either to boom mediums by giving their names in scientific reports of investigations, or to damn them by naming them when the result is failure or even detected fraud. But the scientific report of this seance was long ago given; and I have so much gratitude that it was not such as to discourage or disgust me that I am impelled to return the favor by stating that the medium was Mrs. Jennie Moore, then of Chicago.

The unmasking of Mr. Concannon at the Spiritual temple in Boston recently has called forth these words on this most difficult subject. It is folly to say, as I have heard some do, that "such folks bring fraud with them," meaning the persons who "look for fraud" to expose it. Mediums and their confederates in stage "make-ups" would have been in those "make-ups" just the same if they had not been discovered, only you would not have known it.

If there are any who are more charitable to frauds than I, and who know a better way to show it than I, namely, by ignoring them and never mentioning them, I will gladly yield to such the preeminence. They must be they who enjoy being deceived and court delusion. I hope that I shall never do that.

But I do not care to achieve a cheap reputation as a student of psychical science by showing how smart I am in detecting fraud. I much prefer to discover what is not fraud and put it forward more or less modestly.

The spiritualistic hypothesis will not be discredited by charlatans who are not vouched for by reputable bodies of men; it is discredited when they are vouched for. Therefore it behooves such bodies of men to refuse to vouch for mediums whom they do not control and the conditions of whose manifestations they do not control.

You can control the medium if you buy his entire time and services, and if you are wise you will not buy the time and services unless you can control the conditions. To such mediums men will naturally turn when initiating investigations, and they will not be repelled by the discovery of trickery and fraud.

Is it not worth a trial?

MILES MENANDER DAWSON.

TO THE SPIRITUALISTS OF NEW YORK.

The Rochester, N. Y., First Spiritual church proposes to hold an anniversary meeting March 28, 29, 30, 1897. A large popular hall will be secured and paid for by the local Spiritualists and given free to the convention of friends of the cause desiring to organize a State Association of Spiritualists during the day sessions March 29 and 30. The First Spiritual Church of Rochester has authorized me to call this convention and I hereby ask for all who can or will try to attend to at once let me know. We will endeavor to entertain two local delegates officially appointed by each organized society in the state. All others will obtain special hotel and boarding house rates.—A. K. Sisson, President, 55 Comfort St.

Remain your back numbers to friends in the country.

LIFE OF JESUS.

AS HE LIVED IT.

Treated from a Spiritual Standpoint.

Rev. A. J. Weaver.

Jesus was born of Joseph and Mary, and was one of a large family of children, both girls and boys. He differed in his nature from most of the children, in that he possessed psychic qualities in an unusual degree.

These he inherited from his mother. It is evident she possessed them, if the record is true. It says an "angel came in unto her and said, fear not, Mary; behold thou shalt conceive in thy womb and bring forth a son and shall call his name Jesus; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever."

The angel was mistaken in the message. Jesus never sat upon the throne of David, nor did he reign over the house of Jacob, but the fact of the message coming from the angel world proves that Mary was susceptible to spirit influence. By the law of pre-natal influence this susceptibility was imparted to the child in her womb and Jesus was born with a nature sensitive to mental and spiritual impressions.

When but a child unaccountable things would happen in his presence; objects would move seemingly of their own accord and voices and visions would come to him unknown to others, if all accounts of his early life are true.

At twelve years of age he astonished the learned rabbis in the temple by arguments and ideas which could not have originated with himself.

As he grew up he discovered that he possessed a strange healing power. As he came into contact with the sick, by the touch of his hand or the command of his will oftentimes the pain would subside and such a current of vitality would seem to be imparted from him that the patient would arise and walk.

These things filled him with astonishment; they filled those who witnessed them with astonishment. What should cause them? Whence comes this strange power? What did it mean? As he increased in years more and more did he meditate on these questions.

JOHN THE BAPTIST.

Jesus was by nature religious, and hearing of a new preacher named John who was holding out-door meetings, independent of the established church, and who was upbraiding people because of their sins and calling upon them with great zeal to repent, he, like others, went to hear him. He was made a convert to the new preacher and was by him baptized in accordance with the custom of the day.

At the baptism the clairvoyant power of Jesus showed itself and he beheld what those around him did not behold, a spiritual light descend suddenly from above and rest upon him, not in the shape of a dove, as many who read the account imagine, but suddenly as a dove. At the same time he heard what those around him did not hear, a spirit voice declaring he was a son of God.

THE TEMPTATION.

This experience so peculiar to himself, together with other experiences of a similar nature, awakened within him the ambition to utilize this strange power for his own personal and physical good. He saw that through it he could probably attain fame, wealth and influence, and make for himself a career which the proudest Pharisee might envy. He was just starting in life and should he not devote this this as well as his other powers to the

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VISIT TO JOHN.

It was while in this wavering state of mind—unsettled and undecided, like many a young man before and after him, that Jesus heard the unpleasant news that John was in prison. He was put there by Herod because he held it was unlawful for Herodius to marry his brother's wife. Before he left prison he was beheaded. In the meantime Jesus, as a faithful friend, went at once to visit him. It was an important visit to Jesus. It was perhaps the turning point in his life. He went there, standing at the parting of the road. He had formed no definite plans of life. What should be his avocation—his life work? In John he found an earnest, plain, outspoken preacher—almost a fanatic. With him he had a long and serious talk. John felt that his own career was about over. His life must pay the penalty of his fidelity to his convictions. In Jesus he saw a convert who indeed was able not only to fill, but more than fill, his place; one whose shoes he was not worthy to bear.

ENTERS THE MINISTRY.

As the result of the interview between the two men, Jesus at once entered the field as an itinerant minister and independent preacher of righteousness. He renounced the world with its allurements and chose the narrow way of consecration to religious ideas. He began his work by going into Galilee, "teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sickness and diseases among the people; and his fame went throughout all Syria. The church people opened their houses of worship to hear him expound the scriptures. The common people heard him gladly by the seaside or on the road, or at the street corner or wherever opportunity offered.

At that time Jesus had no enemies. He was received into the homes of the Pharisees and of the Publicans with equal freedom. He was no infidel. He believed, as everybody did, in Moses and the prophets and the law. Like all the people he accepted the Jewish Scriptures as divine. Wherever he moved he was respected and his words listened to. His "miracles" separated him from others and attached to him and to his words a special and to many a divine importance.

MESSIAHSHIP.

For a long time, many months, and perhaps years, Jesus had been considering this question of the expected Messiah, and probably from the time he visited John in prison he became convinced in his own mind that he was the real Christ. But he had kept it to himself. So far he had made no supernatural claims. He had made no attacks on either church people or rich people, nor had he threatened anybody with disaster or death who did not accept him. These things grew up later in his career. So far he was simply a modest and unpretentious minister of the doctrine of repentance and of the kingdom of heaven, and was quietly employed between his public lectures and exercising his healing powers.

(To be continued.)

IMMORTALITY.

I can never be persuaded that the soul lives no longer than it dwells in the mortal body, and that it dies on separation. For I see that the soul communicates vigor and motion to mortal bodies during its continuance in them.—Cyrus, King of Persia.

That souls do not cease to exist, we are led to believe by the conduct of all nations.—Cicero.

Death, so-called, can but the form deface. The mortal soul flies out in open space, to seek her fortune in some other place.—Ovid.

DR. A. W. BIRKHOLZ.

The Detroit Healer—His Psychic Power.

Again that wonderful healing and curative force manifests itself. Perhaps as much as any healer in the country, Dr. Birkholz of Detroit, Mich., realizes the possibilities of psychic force in the healing of diseases of all kinds. In the years since he left his occupation as plain a fisherman at St. Joseph, Mich., removing to Grand Rapids, and thence to Detroit, the papers have been filled with the accounts of his remarkable cures. It is not this we wish to speak about so much as the remarkable powers he possesses. In patients he requires what the hypnotist recognizes as the "subjective state,"

has been able to give people treatment so effective at times simply by holding their hands that they have actually swooned away. No serious results have ever occurred from such treatments—rather the patients have come out of it saying they felt wonderfully refreshed, as though they had had an invigorating and healthful sleep. Only in rare emergencies does the doctor allow the treatment to go so far, for in most cases he finds a series of treatments less radical preferable.

During a visit to this wonderfully gifted man's home by a member of the staff, the following biographical sketch was secured:

"Dr. August William Birkholz was born in Milwaukee, Wis., April 21, 1856. His parents were German people and are now living south of St. Joseph, Mich. At 10 years of age he became aware of his possessing the

spirit of Dr. J. R. Newton as his medical guide. One of his treasures is an excellent message from Dr. Newton, produced upon slates through the mediumship of Dr. Mansfield.

CARL SCHNEIDER.

THE DOCTORS SAY THAT HIS VISION IS PERVERTED.

Reference has been made in these columns to the case of John Ghidotti, a 6-year-old boy who attends school in North Adams, Mass., and persists in writing with his left hand, from right to left, forming his letters and sentences backward.

This peculiarity of the boy was noticed as soon as he began to take writing lessons. He learned the letters quickly and wrote rapidly for one so young, but his writing was invariably in the reverse order.

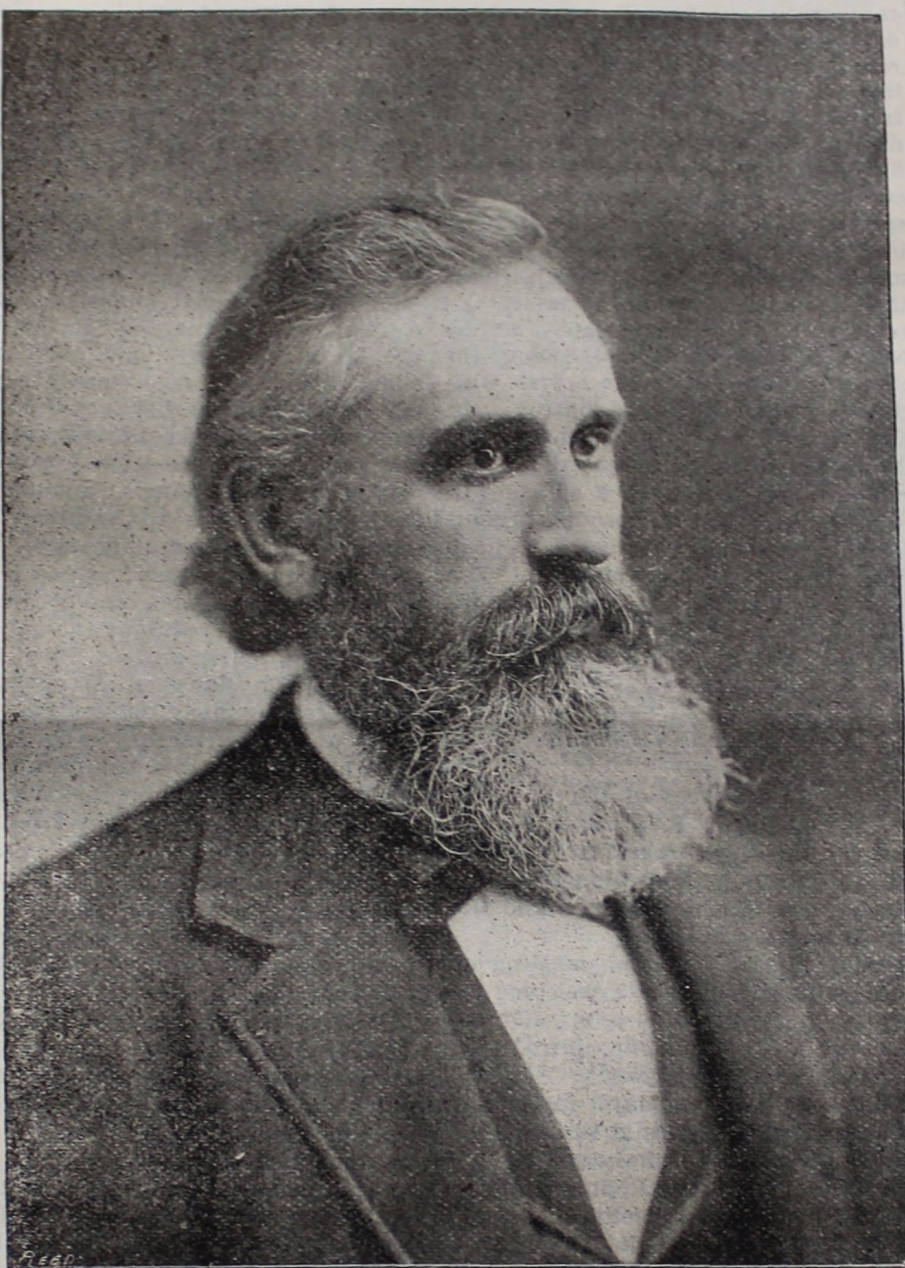
Starting from the wrong side of the page, he would cover his copy-book with characters which looked unlike anything called writing; but if the page was held before a mirror the reflection was perfectly legible and appeared like ordinary writing. Strange to say, he makes figures in the proper manner. Yet he cannot explain the difference between writing figures from left to right and letters just the reverse. It seems impossible to teach this child that there is anything peculiar about his chirography, and he persists that his handwriting is like that of any other person.

His teacher, Miss Alice C. Bulkley, says that he evidently tries very hard to do as he is told, but it is as difficult for him to write in the ordinary manner as it would be for another person to practice his unique method. She can not make up her mind whether his difficulty comes from a defect in his eyes or from the fact that he is left-handed, but she has little hope of remedy unless she can induce the child to use his right hand.

Of course the doctors are puzzled, the most glib among them calling it a malady. Some of them contend that in time the child will learn to use the right hand and write properly, while others claim that if the trouble is in the brain nothing but an operation can cure it, and that if it be in the eyes there can be no cure.

In the name of the prophet, Figs! The history of modern Spiritualism is filled with this phase of mediumship. Many of our ablest mediums write automatically and otherwise after this fashion. There is nothing new in it at all. If the wisacres would but turn their attention to the causes of these peculiar phenomena they would find, in this instance at any rate, that some spirit control has gotten hold of the boy and that the writing is produced by the control operating the under side of the pencil or pen.

Many are led to investigate Spiritualism by reading The Light of Truth.



what the occultists would call "passivity" and the Christian "faith." When this result is obtained Dr. Birkholz is able to perform results simply marvelous. He has cured rheumatism, asthma, heart disease, deafness and several cases of blindness resulting from neuralgia and nervous disorders.

If any credence can be put in the innumerable reports coming from his patients, many of whom are influential and substantial citizens of the state, including members of every profession, he certainly is a remarkable man.

The cases that Dr. Birkholz is generally called upon to treat are those cases ordinarily termed "incurable" by physicians. It seems that these people are as a general thing far more receptive of this healing power. In his healing Dr. Birkholz often grasps the person by the wrist or compresses with his hands the parts afflicted. Patients have said they felt a tingling sensation not unlike an electric current. More frequently the doctor simply strokes the parts with his open hands and then throws into the exercise a muscular energy simply astonishing. The doctor

gift of healing, of which he has the past four years given such wonderful evidence, and for many years this heaven-born gift was suffered to lie comparatively undeveloped until so late a day.

Although contrary to his inclinations he entered upon pursuits less congenial to his tastes, and for a number of years has followed the occupation of a fisherman. But now he has relinquished all other pursuits, overmastered all obstacles, and devotes himself to healing the sick. Mr. Birkholz is a man of most pleasing presence and rare urbanity of manners. He holds none of his powers in secret, but courts investigation of the scientific and medical profession. He is willing to show anyone how magnetism the life principle of vital force, can be imparted by a positive will from a strong and healthy body to a sickly and weak one, producing an instantaneous cure in most chronic diseases.

Dr. Birkholz makes no attempt to explain the source of his powers, other than by saying: "Power of God and angels." He wears the sunflower badge and is an ardent Spiritualist, with the

IT'S CURES THAT COUNT.

Many so-called remedies are pressed on the public attention on account of their claimed large sales. But sales cannot determine values. Sales simply argue good salesmen, shrewd puffery, or enormous advertising. It's cures that count. It is cures that are counted on by Ayer's Sarsaparilla. Its sales might be boasted. It has the world for its market. But sales prove nothing. We point only to the record of Ayer's Sarsaparilla, as proof of its merit:

50 YEARS OF CURES.

CORRESPONDENCE

LAFAYETTE, IND.—James McCord writes that Fletcher Little of Danville held trumpet circles there recently, much to the delight of investigators—the last of these sessions being held at his own house under favorable conditions and with good results.

ST. JOSEPH, MO.—William F. Langdon, secretary First Spiritual church, writes that Mr. and Mrs. Hatfield Pettibone's ministrations there have been very gratifying, and resulted in a two-column favorable comment of their mediumship in the secular journals of that city.

COLUMBUS, O.—The Spiritualists' Ladies' Aid society held their social Thursday evening, Jan. 14, at the residence of Dr. Bonnet on East Fulton street. Mr. F. Skinner and Mr. C. Smith furnished excellent music, and all seemed to enjoy themselves. All go to the next social.—Corr.

CANTON, O.—E. R. Kidd writes that Mr. and Mrs. Tiffany of Montpelier, Ind., have taken up their residence in that city. Mrs. Tiffany, he says, is not only an excellent trumpet medium, but a good and true woman as well. At some of the recently held seances wonderful revelations have come to light.

LYNN, MASS.—At the Cadet hall meeting on Sunday, Jan. 17, Mrs. Annie E. Cunningham of Boston delivered a short address, followed by tests and messages. W. H. Thomas and several other gentlemen rendered fine instrumental music. Mrs. Tillie U. Reynolds will be with us Jan. 31.—Mrs. A. A. Averill, Secretary.

LYNN, MASS.—T. H. B. James writes that the Spiritualists of Lynn held Sunday services at 23 Summer street, with appreciative audiences. At 2:30 a test, healing and developing circle was held; at 7:30 a lecture was delivered by Mrs. Dr. Dowland and tests given by Mrs. D. E. Matson. The Tuesday evening services consisted of lecture and tests.

ATLANTA, GA.—Mrs. Lee F. Prior writes from 35 Houston street that she has been there since Jan. 9, and found an active society, under the presidency of Mr. R. E. Webster, in a flourishing condition. She is there in the interest of the N. S. A. On a recent Sunday evening she had an audience of over three hundred, with pleasing reports of the meeting in next morning's dailies. Atlanta is surely progressing.

MASSILLON, O.—G. W. Kates and wife have greatly stirred this city with lectures and tests. They held meetings each evening from Jan. 11 to 14 in the opera house, and have drawn large audiences. The lectures have been highly praised by all classes of people, and the tests by Mrs. Kates have been so accurate that they are "the talk of the town." Mr. and Mrs. Kates returned to Rochester, N. Y., to resume their work, and where they may be addressed at 97 Edinburg street.

ST. LOUIS, MO.—J. Frank Baxter is lecturing on and demonstrating Spiritualism very successfully in St. Louis. He will continue there through the Sundays of January and February. He is booked for Pittsburg, Pa., through March, and for Columbus, O., through April and May. His engagements for June will be in New England. His carap engagements for the '97 season are: Onset Bay, Ocean Grove, Norwich and Lake Pleasant, Mass.; Greenville, N. Y.; Vicksburg, Mich.; Mount Pleasant Park, Clinton, Ia.; and Etta, Mo., besides several grove gatherings. He has accepted a call to Fort Wayne, Ind., for October, November and December.

PHILADELPHIA, PA.—Thomas M. Locke, president Philadelphia Spiritualists' society, writes that Prof. William Lockwood and Mrs. Maggie Waite have been serving the society for the past month and drawing large audi-

ences. Of these respective ministers he says: "We recognize Brother Lockwood as one of the ablest exponents of our philosophy on the platform today, and predict for him a grand future. The time has come when the thinkers of this age demand not only speakers of his type, but a demonstration of the same in such a way that it appeals to their common sense and reason. And we have no hesitation in pronouncing Mrs. Maggie Waite to be one of the grandest test mediums on our platform today. Professor Lockwood and Mrs. Waite have both become great favorites with our people, and we hope to have them both with us again in the near future."

TERRE HAUTE, IND.—Under the trumpet mediumship of Mr. C. J. Barnes, our city has experienced a revival unprecedented in her history of twenty-five years past. Mr. Barnes held a series of circles running through two weeks. His phase of mediumship is divided into two parts, running through two consecutive evenings—one in the light, followed by one trumpet phase in the dark. The phenomena presented consists of knotted handkerchiefs passed through holeless curtains, written messages from spirits, materialized spirit hands, playing and floating of musical instruments, vocal communications through the trumpet, and words of advice and comfort, and personal tests. Jimmy Nolan, a youthful control, kept the circles enlivened with his boyish witticisms, whilst the head control, Mr. King, edified us with scientific and theological answers to questions propounded. In consequence efforts will be made to perfect a thorough organization. We would be pleased to have other genuine mediums stop over. For particulars address Mr. F. Hatton, 307 Poplar street, or the undersigned at General Delivery, Terre Haute, Ind.—Wm. M. Lee.

A MASS CONVENTION.

Under the auspices of the N. S. A. and the Michigan S. S. A. will take place on the 5th, 6th and 7th of February at Lansing, Mich., in the Star Theater, cor. Washington ave. and Ottawa st.

Friday, the 5th, 9 a. m., meeting of board; 2 p. m., address of welcome by Judge Q. A. Smith; 7:30 p. m., address by Cora L. V. Richmond, introduced by President H. D. Barrett.

Saturday and Sunday following, meetings at same hours at same place. Among the other speakers are Dr. A. B. Spinney, Anna L. Robinson, Mrs. Julia M. Walton, Mrs. Nellie S. Baade, Eva Payne Hopkins, Cella M. Nickerson, Hon. L. V. Moulton, H. D. Barrett and Martha E. Root.

For particulars address Mrs. May F. Ayers, secretary, 129 River st., Lansing, Mich.

NOTICE TO TRAVELING MEDIUMS.

Will lecture or test mediums, who intend visiting the south, or are passing through Georgia, communicate with the undersigned, who is anxious to make the mass meeting at this point, March 9th and 10th, a success, hence would like to hear from public workers, who could assist on those dates.

LOE F. PRIOR,

Missionary of the N. S. A., 35 Houston street, Atlanta, Ga.

CONUNDRUM?

If every Spiritualist in every town were to deposit one nickel weekly in the hands of one reliable man, how much more would each community need at the end of a year to build a church or temple?

Men destroy their keener sensibilities by sensualism, women by tractability.—In Higher Realms.

CANADA CLIPPINGS.

Since the United States has no use for me I have taken up my abode in Canada—not to escape officers of the law, but to escape idleness and try to add an item to the sum of public knowledge on spiritual questions. Mrs. Prior preceded me, and left a society organized for work, which in time, I hope, will become a power to be felt outside the circle of spiritual independence. Mr. Barrett, too, has been here and left his mental photograph in many minds, with favorable impressions for the cause. Mrs. Henderson has done valuable work for many years, keeping the embers alive and the light steadily growing; and her honest, unselfish devotion to the cause (supported with the hearty co-operation of her noble companion in every effort for good), her truthful mediumship, personal gravity and reliable character have established a center of attraction and fraternal harmony that count for much in the work now so well begun by Mrs. Prior and her helpers. One honest and devoted medium acting thus consistently and without selfish ambition in every community is worth more than an army of half-developed egotists, who, for personal gain, are ready to sacrifice friends, societies and the cause, and make sensational claims, demand extravagant support and unchallenged opportunities to play with the hopes and affections of trusting suppliants at the mediumistic shrine, and supplement a few genuine phenomena with many fictitious pretenses and wicked frauds—thus confusing mediumship with magic and leaving the public to class all mediums with them as unmitigated imposters. This class, I am glad to know, is fast losing hold of the confidence and patronage even of the most credulous among wonder-seeking Spiritualists. They have done a work, however, in educating Spiritualists by many bitter disappointments and embarrassing experiences; and while this process has been going on they and their blinded apologists have driven thousands away from our ranks in disgust. Not that any Spiritualist has lost faith in the demonstrations upon which the science of life and immortality are predicated, nor in the eternal verities of the Spiritual Philosophy, but they have gone to the Unitarian and independent churches, where they can have a steady supply of intellectual life, with a tinge of spiritual garnishing from the pulpit, and they can supply the rest from the private resources of mediumship in the home circle, and escape the friction, annoyances and perplexing problems which confront those who, in unselfish devotion to the great issues of life, are laboring for the deeper and higher wisdom which is only to be found in the rational interpretation and universal development and application of modern Spiritualism in all its branches and phases, its follies and fruitless, in every stage of its evolution. Here, as elsewhere, I find the most intelligent and reliable Spiritualists eager to learn the higher truths, by which phenomena may be rationally interpreted and usefully applied, and made an enduring reality in the history of progress and the science of life. Church influences dominate social life and public enterprise here more than in the states. Quite a portion of the Spiritual society live three miles from the hall where meetings are held. An electric line of street cars runs directly through the city, about nine miles; but the superstitious piety of the ruling power permits no cars to run on Sunday! Hence our meetings are held on week-day evenings.

In this suburb—South Parkdale—the Methodist Episcopal church is, I am told, under a \$75,000 mortgage! Last evening a collection was taken to raise money to pay on the church debt, and \$2,500 was collected at one meeting.

How many collections taken at Spiritualist meetings would aggregate that amount? Yet we often hear it said, with much assurance, that churches are losing their hold on the public mind and becoming depopulated. If we could raise \$2,500 to build a Spiritualist church by taking collections every Sunday for a whole year we should think we had done a big thing. Yet we have the numbers and the wealth to raise as much as any church if all were true to their obligations and their knowledge of the blessings bestowed upon them by Spiritualism. But we shall never have the moral influence and confidence of business men, by which money is secured, so long as we pursue the suicidal policy of unstable sensationalism and the fickle management that has driven the great body of substantial men and women away from us. The National Spiritualists' association may remedy the evil, perhaps; I hope so. But local societies must change base and adopt methods that have some show of permanence in their works, or Spiritualism, as a distinctive movement, will be swallowed up in the liberal churches in spite of all the antipathy against sectarian authority. O Lord, deliver us.

LYMAN C. HOWE.

SNATCHED FROM THE GRAVE.

What good is there in Spiritualism, even if true, is often asked by skeptics as a sort of clincher to enthusiasts, knowing the question is difficult to prove on the spot, just as it is difficult to prove the phenomena under similar circumstances. But as personal experiences I would like to relate two that might answer the question in a general way and for which I stand responsible.

It was in 1857, at which time I lived in Brooklyn, N. Y. I had a sick friend in Williamsburg who was dying with hiccuph. A council of five doctors had decided that he could not live 24 hours longer. The celebrated Dr. Mott of New York was one of the council. Upon this decision I procured a lock of my dying friend's hair and took it over to Mrs. Taft, a clairvoyant diagnostician in Jersey City.

Upon handing it to her she became entranced and said, "This is a male person who is as near dead as alive, but I doubt whether I can help him." But upon further examination of the hair, she said, "I will give you a prescription which must be given to him at once," she not knowing what ailed him, so far as my telling it was concerned.

I obtained the articles or drugs took them home and had my wife prepare them according to directions given by the entranced medium. It was dusk when I reached my patient. The medicine was given to him in place of the doctor's, and the next morning he was cured. I then procured another lock of his hair, took it to the same medium, who, as soon as she touched it, pronounced the owner better. Nor did my friend know what cured him until a year later.

About this time I knew a 12-year-old lad whom the doctors had given but a month more to live, saying he had consumption. My wife persuaded the mother of the boy to have a diagnosis of the sick lad made through a lock of hair. She also went to Mrs. Taft who proceeded as before, and gave a remedy for cure. In four weeks' time the boy was playing with other boys, and is still living, over fifty years old.

JAMES SHUMWAY.

14 Bonner st., Philadelphia, Pa.

SUPERFLUOUS HAIR CAN BE REMOVED. "I am free from the mortification of years," writes one lady. "Worth its weight in gold," writes another. "My lady can get this information by addressing M. & M. N. PERRY, Box 79 Oak Park, Ill. Mention that you saw this item in LIGHT OF TRUTH and you will receive a sealed letter in return."

Remail to your uncle in the country.

LYMAN C. F.

OUTLINE SKETCH OF WORKS

I first realized phenomenon in 1854. My subject to unseen influences, answer questions, or no other part of me seemed to be affected. I wrote a series of writing, personating diately after I began oped rhyme of a ve and meter, some standard of poetry, often giving names, communications, calling mental question mon and successful automatically spoke my future work wonderful preclat filled the years from the autumn of 1858 to take the platfo was bashful and and my medium years the lectures a rhyme, and in promiscuously she audiences. My fin in the Free Church mile and a half first year was an pecting to contin ness for life. I miles on foot with no promise ward, and frequ nearly eight y against all the tradism, of wh no knowledge or worldly reward tive friends fi ever a word fr and in all those a price, asked geated to any o to buy clothes have rarely eve ment with any not come una granted I was not want to sp did not want n or 18 states an long engageme where I spok A year and ov year in Chic Kansas City, hamton, N. Y. and from 3 months conse Grand Rapids Washington, places.

I have had of sources th converted to I have written and some pe The Sunbeam Eclectic, Ba Age, R. P. Elmira Sun Journal, Fr Thinkers' M greas, Light Thinker, Ca silent sketches I have held Rev. William Y., Rev. Nile Clark at Nu

A well k writes: "A recent copy I have subse paper in the disgust. So taken none, there was (fit for a w Please start issue of Jan

LYMAN C. HOWE.

OUTLINE SKETCH OF A VETERAN WORKER.

I first realized phenomenal mediumship in 1854. My sight had become subject to unseen influences and would answer questions, oral or mental, while no other part of my body or mind seemed to be affected at all. Then followed a series of phases, automatic writing, personating, talking. Immediately after I began to talk it developed rhyme of a very perfect rhythm and meter, some of it arose to the standard of poetry. Then prophecy, and often giving names, dates and personal communications, called tests. Answering mental questions was a very common and successful phase. In a poem, automatically spoken through my lips, my future work was outlined with wonderful precision. Many incidents filled the years from 1854 to 1859. In the autumn of 1858 I was almost forced to take the platform as a speaker. I was bashful and distrustful of myself and my mediumship. The first few years the lectures were more than half a rhyme, and in answer to questions promiscuously shot at me from curious audiences. My first public lecture was in the Free Church at Lama, about a mile and a half from Fredonia. The first year was an experiment, I not expecting to continue to make it a business for life. I traveled from 5 to 20 miles on foot to fill appointments, with no promise of any financial reward, and frequently got none. For nearly eight years I thus worked against all the prejudice and social ostracism, of which later speakers have no knowledge or idea, and for no other worldly reward than what appreciative friends freely donated without ever a word from me on the subject, and in all those years I never once set a price, asked for a collection or suggested to any one that I needed money to buy clothes and pay my way. I have rarely ever asked for an engagement with any society. If calls did not come unsought I took it for granted I was not wanted, and I did not want to speak for any society that did not want me. I have spoken in 17 or 18 states and many cities. My first long engagement was at Lama, N. Y.; where I spoke 2 years consecutively. A year and over in Titusville, Pa. A year in Chicago. Thirteen months in Kansas City, Mo. Two years in Blinghamton, N. Y. A year in Elmira, N. Y., and from 3 to 13 months—2 to 4 months consecutively—in Troy, N. Y., Grand Rapids, Mich., New York City, Washington, D. C., and many other places.

I have had evidence from a variety of sources that thousands have been converted to Spiritualism through me. I have written for many different papers and some periodicals. Among them The Sunbeam, Spiritual Age, Spiritual Eclectic, Banner of Light, Present Age, R. P. Journal, Psychic Review, Elmira Sunday Telegram, Dunkirk Journal, Fredonia Advertiser, Free Thinkers' Magazine, Herald of Progress, Light of Truth, Progressive Thinker, Cassadagan and many transient sketches for various publications. I have held 3 public oral debates with Rev. William Rogers at Gowanda, N. Y., Rev. Niles at Corry, Pa., and Uriah Clark at Nunda Station, N. Y.

LYMAN C. HOWE.

A well known Ohio newspaper man writes: "A friend of mine handed me a recent copy of your paper. I want it. I have subscribed to every Spiritualist paper in the country, and quit each in disgust. So, for several years I have taken none, because I did not believe there was one published in America fit for a well-balanced man to read. Please start my subscription with the issue of Jan. 2."



Pere Jourdain,

THE FRENCH HEALER.

A Paris correspondent says that Montmartre now possesses an alleged healer. He is called the Pere Jourdain, and has his consulting rooms in the Rue Doudeauville. He works, according to his own account, with the aid of the spirits of Lamennais, Saint Victorine and St. Louis, who individually

represent Faith, Hope and Charity. The healer was formerly an agricultural laborer, and while engaged in ploughing one day he says that he heard voices which told him to go to Paris in order to cure the sick, the lame, the blind and the paralyzed, like Socrates and Plato. He cures by touch, as other healers do, but mainly by magnetizing objects brought to him by those seeking relief from their ailments. The illustration herewith given shows a favored attitude and how he is aided by one of his spirit attendants.

STATUVOLISM.

As showing what can be done in legitimate hypnotic experiments, Mr. W. S. Bergin of Covington, Ky., cites the following: "My subject is a lady friend. When blindfolded she can tell me the time on my watch, dates of coins, different denominations of paper money, and anything I may hold up or touch and ask her to describe. I placed a magazine against a lamp, face to me, and took a lead pencil and touched some of the letters, skipping around each time, and in each instance the letters she said I touched were correct. I gave her the post-hypnotic suggestion that when I would wake her she would say to me 'Que hora treue usted?' This is Spanish and means, 'What time have you?' When I woke her she asked the meaning of 'Que hora treue usted,' and I asked her where she heard it, but she could give no explanation. I told her the meaning and said it was Spanish, but she had forgotten it; then I hypnotized her again and told her to repeat the Spanish, and she immediately said 'Que hora treue usted.' At another time I suggested that she go to my home and find the number of the house. In a minute she remarked: 'I am at the house now; the numbers I see are 20-4-5-2065.' This is the correct number. I wish to state that the lady could hardly find the house in the day time, and furthermore, she does not know the number to this day."

"On another occasion I hypnotized her and the following colloquy occurred:

"What do you see in your mind?"
"A hill."
"Is that all?"
"A man."

"What is he doing?"
"Going home."
"Who is he?"
"A friend of yours; I know his face but not his name."
"Ask him his name."
"Charley —"
"Charley who?"
"He refuses to give his last name."
"Well, tell him I sent you, and you must find out his last name."
"His name is Charley Eifert."
"This Mr. Eifert is a friend of mine and lives between two hills. The subject knows him by the name of 'President,' for this is what he is always called. I questioned the subject after I woke her about his correct name, but she can not give it, and declares she does not know."

The American Theosophical crusaders, who are now in Australia, were assailed while passing through India with untheosophical reports from the English branch resident there. Among the terms they were called "masqueraders," no doubt implying counterfeiters of Theosophy. According to some of the extracts taken from Theosophical lectures in the United States the aim of the cult is universal brotherhood, a principle not strongly manifested in the stronghold or home of Theosophy, if the reports as above quoted are true.

The Swedish bride fills her pockets with bread, which she dispenses to every one she meets on her way to the church, every piece she disposes of averting, as she believes, a misfortune.

Forget the disagreeable, and keep the pleasant in mind. It makes for physical comfort and soul delight.

METHODS FOR CONTROLLING DREAMS.

Experimenting with dreamers to excite certain sensations by artificial aids is one of the latest resorts in determining the true nature of these morphetic experiences. Of course the experimenter should not let the sleeper know before hand what sort of tests are to be tried on him. Following are some of the astonishing results:

A candle waved before the eyes caused a dream of a long and painful journey on a dark and stormy night, the intermittent flashing of the revolving light of a lighthouse, changing finally into brilliant lightning flashes. Varying the color of the light by interposing colored glass seemed to have little effect in the case of red, which added to the storm the glare of a distant conflagration.

The scratching of a match combined both sound and light to produce the effect of a tremendous explosion, following some very remarkable experiments in a laboratory, and once a daring Anarchistic plot.

When the ears were slightly stopped with cotton wool before going to sleep, the muffled hum usually heard was transformed during the sleep into a wonderful operatic performance, with lightning changes of scenery and floods of Wagnerian music. The effect of three loud raps on the door could not be traced except when they awakened the sleeper, when the noise seemed to change the character of the dream from peace to turmoil, which, if the knocks were repeated in a sort of tattoo, the dream was shaped more definitely, and became a walk through quiet country lanes turned suddenly into the racket of a boiler-making establishment. The tinkling of a small bell close to the sleeper's ear gave rise to the vision of a railway journey and the clanging of the starting bell at a wayside station. A bigger bell sounded in the next room gave the idea of Sunday in a great city, with the din proceeding from the steeples of a multitude of churches.

The ticking of a watch became curiously magnified into the throbbing pulses of a big steamer, causing vivid pictures of the bustle and anxiety of life on an Atlantic liner. The dropping of water into a vessel produced dreams either of a tropical downpour of rain or the roar and rush of a big waterfall.

Music very softly played yielded visions of surpassingly lovely character, filled with all beautiful things, harmoniously melting into each other in a quiet, indescribable way, the violin being especially notable in its weird effects. Some people are more sensitive to music during their waking hours than others and it is probable that an able player on any instrument might have it in his power, by varying the character of the music, to produce remarkable dream sensations in sensitive persons.

The senses of sight and hearing are most readily affected and with least trouble, but there are many ways in which feeling, taste and smell may be excited, as well as to give rise to dreams, and the experimenter will find no difficulty in devising ways and means of procedure, once a beginning is made and the conditions are understood.

AH! THERE, MR. LEO.

Messrs. Editors: I notice in issue of Jan. 2d, 1897, page 14, a verse from a poem by Ella Wheeler Wilcox, signed "Alan Leo" and given without quotation marks. Perhaps it was not intended to be thought original by the signer, but it is a verse of a poem of three verses, by Mrs. Wilcox, published several years ago, I having a copy of same in a scrapbook made some time ago and a fine poem it is too.

F. A. SAMSON.

THE OGGULT.

The Fate of Major Rogers.

A BUDDHIST MYSTERY OF CEYLON.

By Heinrich Hensoldt, Ph. D.

Among the many curious and seemingly unaccountable phenomena which were observed and, in part, personally witnessed by the writer, who spent over nine years as an amateur naturalist and explorer in the far East, few have more profoundly impressed him than those which attended the strange fate of Major Rogers. Although the main facts in connection therewith occurred almost thirty years before the writer's arrival in Ceylon, it was still a frequent theme of discussion among the European residents; the interest even now has not subsided, and it may be confidently asserted that the story of Major Rogers will live in Ceylon while the rifle of a single sportsman resounds through her luxurious jungles.

Major Rogers had originally come to Ceylon as a lieutenant of Her Majesty's 57th regiment of foot, which, in 1840 was stationed at Kandy, the ancient mountain capital of the Singhalese kings. He was then a fine, tall young man of about twenty-six years of age, every inch a gentleman, popular with his brother officers, and almost idolized by the soldiers of his company.

The duties of an English officer in the tropics are not of a very arduous nature, and those who are acquainted with the details of military life in India will be aware that one-half, at least, of a regimental staff are perpetually on furlough, either roaming the woods in search of game, or recruiting their health at some convenient sanatorium in the uplands. Lieutenant Rogers was one of those who, in order to escape the dreary monotony of barrack-room existence, sought refuge in the jungle, and soon his fame as a sportsman resounded through the island. He became, indeed, a mighty hunter before the Lord; in one year alone he killed over five hundred antelopes, and his deadly rifle became an object of superstitious dread among the Singhalese, who, as orthodox Buddhists, looked upon such wanton destruction of animal life with the utmost abhorrence.

With Rogers hunting had developed into a kind of mania; a more inveterate slayer of game Ceylon has, probably, never harbored; and even the famous Sir Samuel Baker's laurels pale by the side of those of Rogers. During the last two years of his life (so the writer was assured by several old Ceylon coffee-planters, who had known him intimately and had hunted with him) Rogers' exploits no longer deserved the name of sport, but rather that of indiscriminate slaughter. He had made a specialty of shooting elephants, which then abounded on the Ouvah Plains and in the Badulla coffee district—in those days a lovely wilderness of teak wood and palmyra—and he would go about the jungle, followed by several Tamil gun-bearers, locating or stalking his noble game, and never more happy than when he could send one of his five-ounce bullets crashing through the skull of a huge creature which, perchance, had roamed the forests for more than twenty decades. According to Sir J. E. Tennet, Major Rogers killed upward of 1,400 elephants and was able to purchase his various commissions in the army from the proceeds of the ivory.

In 1844 the regiment returned to England, but Rogers, who, in the meantime, had acquired the rank of major, was so loath to leave the fair cinn-

mon-isle that he contrived to exchange his position in the army for one in the civil service of the Ceylon government, securing an appointment as colonial resident, or "government agent," for the Ouvah district. This was practically a sinecure, for the Ouvah had only been recently organized, and was then an almost unbroken wilderness—perhaps the fairest of Ceylon's hunting grounds—a mighty jungle-land, watered by great rivers and interspersed with lakes, the home of myriads of flamingoes and heron, lakes on which the lotus never faded, and which enraptured even the stern Samuel Baker when, ten or fifteen years later, he first beheld them on his wanderings. The vast jungles, teeming with game, were a hunter's paradise, and never did Major Rogers more keenly enjoy his adventurous existence than after his appointment to the Ouvah residency. The climax of his master passion had been reached.



Now, as already stated, the Singhalese looked upon Major Rogers' exploits with a holy terror; for did not Sakyamuni teach that all animal life is sacred, and that the willful destruction of even the most insignificant insect is a deadly sin? The Singhalese are, perhaps, the most orthodox of all Buddhists, and if they venerate one animal more than another it is the elephant. Whether the huge size which these proboscidiars attain, their wisdom, or the age to which they can live, is the cause of this, we will not here attempt to discuss; enough that their regard for elephants amounts almost to worship, and according to a general superstition the souls of former rajahs are incarnated in these strange creatures.

No Singhalese will ever hurt an elephant, not even when he finds him destroying his rice fields. He will calmly stand by and wait until the intruder has eaten his fair portion, and only when exceeding that, or doing serious damage, will he attempt to interfere; not by trying to frighten the visitor back to the jungle, but by arguing with him, telling him that he has had enough and ought to be ashamed of himself. The writer once came upon an elephant who had broken into a rice-field near Kurnugalla, in southwestern Ceylon. A Singhalese ryot stood within fifteen yards of him, trying to coax him away by entreaties, interspersed with gentle remonstrances. As the elephant, however, kept on feeding with the greatest unconcern, the language of the poor ryot became less deferential and complimentary, and finally terminated in a torrent of abuse, involving serious reflections upon the general character of the elephant's antecedents, both near and remote, which the writer would be sorry to translate. This seemed to be more than the pachyderm could endure with equanimity; he grunted uneasily while making his way back to the jungle, and the writer, who wanted to expedite his departure with a shot from his Remington, was implored by the Singhalese to let him go in peace, "for Maha Oya was a sacred beast," and in this particular in-

stance harbored the soul of a great pundit.

That so inveterate a slayer of elephants as Major Rogers should become an object of terror to the Singhalese, and excite their utmost indignation, need not thus surprise us. They looked upon him as the ancient Hebrews would have looked upon one who had dared to penetrate to the ark of the covenant and desecrate the holy of holies. He was shunned like one stricken by a pestilence; no Singhalese would enter his service; his groom, cook, gun-bearers, etc., were Malays and Tamils, and whenever he passed through a native village on his hunting trips the people would fly to their huts in consternation; not so much on account of personal fear, but in order not to be near when the vengeance of heaven should fall upon his head, lest they themselves should not be spared by the outraged Devas. For that Major Rogers would be punished in a signal manner for his misdeeds was the firm belief of the Singhalese.

It was on a day in January, 1845, that a curious and portentous incident occurred. Rogers had invited a number of coffee-planters from the Morowe Korle district, and was on the point of starting with these on an elephant hunt from the ancient village of Bodulla, where, at that time, he had taken up his headquarters. The party of Europeans, numbering about eight, and followed by a retinue of Tamil coolies, was just passing the great pagoda, in the center of a grove of sacred fig-trees, on the Minneria road, when Rogers' attention was attracted by the appearance of an old Buddhist priest on the stone vestibule, who stood there, like a statue chiseled out of amber, fixing his calm eyes upon the major. There must have been something unearthly in that Oriental's gaze, for it froze the very marrow of its victim. Those who witnessed the scene have repeatedly asserted in later years that the priest's face wore a kindly aspect, and that his voice was melodious, yet to Major Rogers it seemed like a vision of Medusa, foreboding his doom.

The priest calmly stretched forth his right arm, pointed to the great elephant-hunter, and delivered himself of the following sentence: "White sahib, thine hour is drawing near; thou hast persisted in slaying the bodies and disturbing the souls of our sacred brothers; the measure of thine iniquities is full, and thou shalt be consumed by the lightning of heaven before thou canst raise thine accursed weapon for another act of sacrilege."

These words, slowly and solemnly uttered by the venerable representative of one of the noblest and most philosophical creeds the world has ever known, profoundly impressed even the planters from Morowe Korle. As for Major Rogers, he sat on his horse like one in a trance; his eyes were still fixed on the spot where the priest had stood, even long after the latter had retreated into the temple, and it was only with difficulty that he could be prevailed upon to continue on his way.

The incident cast a gloom on the entire enterprise and spoiled the day's sport. The major's esprit had departed; he grew morose and taciturn; pagodas repelled him, and for the first time he looked with indifference upon the marvelous artificial lake of the Singhalese kings, which five years earlier had risen upon his vision like a fairy dream of the Hesperides.

Almost eight months had elapsed since the Badulla incident, and it seemed as if Rogers had at last broken the spell which the priest's prophecy had cast over him. He thought of his rifles and of the great jungles of Ouvah; an irresistible longing seized him for his familiar hunting grounds, and he almost wondered how he could have managed to exist so long away from them. Moreover, news came to

Kandy of a rouge-elephant having recently killed two bullock drivers near Badulla, and that settled it. Within less than a week after his resolution he had succeeded in organizing a hunting party of Kandian residents and planters from Kaduganawa, and a gayer calvacade never proceeded along the Nawalapitya road than that led by Major Rogers in the early part of September, 1845. His heart was light, and once more he seemed like the Rogers of old; he was bound for his favorite jungles.

It was on September 9 that the great hunt was to commence, in the dense palmetto brakes, which extend from the foot of Adam's Peak to the mountains of Newera Ellia. An army of drivers had been sent out to locate the game, and Rogers and his party started from Badulla before dawn, in order to reach the second government rest-house before the heat should become oppressive. From this point the jungle was to be entered, and a path leading in a southeasterly direction was to be followed for about eleven miles to a little swamp, where the first beaters would be stationed and the camp was to be fixed.

A sumptuous lunch had been previously ordered at the rest-house, and everything augured well. It was about ten o'clock when the calvacade arrived. The sun stood already high in the heaven, sending down fierce rays from a cloudless sky; but what was that to old Ceylon "jungle-hands," who were wont to stalk the cheetah in the noonday glare and who wore cork helmets. Soon the lunch was served by the obsequious rest-house keeper, and a dozen hungry men sat down to astonish the natives. Roast chicken disappeared as if by magic, and the quantities of rice, with fish-curry, cold ham, canned lobster and chow-chow partaken of by these Englishmen excited the admiration even of the Malabar Tamils, who are notorious for their gluttony.

While the last of these dishes was being washed down with the favorite brandy and soda, and several members of the party were preparing for a short siesta, a low rumbling sound as of distant thunder, struck the ear, and, before the lapse of another ten minutes, one of those vehement tropical rain torrents was upon them, for which Ceylon is noted, and which are as sudden in their appearance as in their complete cessation and dispersal. The rain came down in sheets and the sky grew dark and darker, while a cannonade commenced in the clouds, which would have appalled any one but an old Ceylon resident. Long flashes of lightning illumined the landscape at intervals, yet Major Rogers was in excellent spirits.

"We shall have a glorious time at the swamp tonight," he shouted; "this will clear the atmosphere and give our trackers a chance." In less than a quarter of an hour the rain ceased to fall and the sky began to brighten visibly. "I think we can start pretty soon," said Rogers; "I'll just go out and see how things look."

And out he went on his last errand; he never returned nor uttered another word, for, thirty seconds later, Major Rogers was a black, unrecognizable mass. A flash of lightning had struck him with terrific force before he got to the center of the high road in front of the bungalow, and had almost carbonized every particle of flesh down to his bones. His hour had come at last.

A remarkable coincident, the reader will conclude, yet a mere coincidence. Among the myriads of human beings who inhabit this planet, such things must at times occur, and stranger ones are on record. Thousands are annually killed by the lightning, and why should it not once happen that among these there be one whose death had been thus foreshadowed? Look at the

innumerable prophecies proved to be the opinion of curious Rogers.

But the coincidence and well be similar the explanation most of his priest, to all long discussions were the Singhalese surprised of them had some happy Ro Ellia etery Ellia clust of the feet rich de C and fair ious fror whe R pop pea wh and his rec bar of tha dar stil the wit J sto wh of in ear thr rea sur onl an wi ple ho in re fo sic th w w de



innumerable cases in which similar prophecies and predictions have been proved false. Such was also the writer's opinion when he first learned the curious details of the fate of Major Rogers.

But the story has a sequel which no coincidence-hypothesis will explain, and which is so strange that it may well be doubted whether anything of similar character has ever come within the experience of man. The news of Rogers' tragic death created the utmost sensation in Ceylon, as the story of his encounter with the Buddhist priest, six months earlier, was known to all the European residents. For a long time it formed the chief topic of discussion on the island, and numerous were the theories, comments and opinions advanced in reference to it. The Singhalese did not manifest the least surprise at this appalling termination of the elephant hunter's career; to them it was not unexpected, as they had been thoroughly convinced that something of this nature was bound to happen.

Rogers' body was taken to Newera Ellia, and there buried in the little cemetery of the European colony. Newera Ellia is the sanatorium of Ceylon; a cluster of beautiful villas in the midst of the loveliest scenery, seven thousand feet above the level of the sea. Here rich merchants of Colombo and Point de Galle, eminent government officials and wealthy planters have erected fairy bungaloes, surrounded by luxurious gardens, where they take refuge from the heat of the lowlands at times when a "change" is deemed necessary.

Rogers having been one of the most popular men on the island, the Europeans subscribed for a tombstone, which was duly placed on his grave, and on which the principal events of his life and his sad end were briefly recorded. The stone had been there barely two months when the residents of Ceylon were startled by the news that it had been struck and seriously damaged by lightning. And, what is still more marvelous, lightning struck that stone at least a hundred times within the next thirty years.

The writer, to whom this part of the story appeared utterly incredible, and who suspected some trick on the part of the Singhalese, visited Newera Ellia in the month of July, 1876. Starting early from Peradenia and riding through the Ramboda pass, he did not reach the famous sanatorium till after sunset, taking up his quarters at the only hotel there, kept by one Hawkins, an old Scotchman. The cemetery was within three hundred yards of this place. After supper the writer and his host, who proved an exceedingly well-informed as well as kindly gentleman, repaired to the verandah, where comfortable easy-chairs were inviting for siesta. Cigars were lighted and soon the topic of Major Rogers' tombstone was in order.

"Young man," said Hawkins—the writer having strongly expressed his doubts as to the genuineness of the

lightning business—"wait until tomorrow morning. I have lived in Newera Ellia thirty-six years, and never, before Rogers' burial, has lightning, to my recollection, struck in that cemetery. Now it occurs on an average of three or four times a year, and it invariably selects the tombstone of Rogers."

The writer was indeed impatient to behold that wonderful stone, and at an early hour the next day found himself in front of it.

"What do you call this," said Hawkins, who was present, "does this look like man's handiwork?"

"Indeed not," the writer replied, lost in astonishment, for there were the clear and unmistakable proofs of lightning's action. The stone, a huge slab about nine feet long, five feet wide and ten inches thick, placed flat on the grave, had been cracked in at least a dozen places and evidently by lightning, while the peculiar furrows of lightning were visible all over it. As one well acquainted with lightning marks on rock surfaces, the writer, after a careful examination of the slab, feels thoroughly justified in stating that they are genuine.



Now, where is the clew to this mystery? Major Rogers' tombstone is in no way peculiar or different from the other tombstones in Newera Ellia cemetery. It is composed of the same garnetiferous gneiss (the prevailing rock of the central mountain region of Ceylon) and the grave which it surmounts is neither higher nor lower than the other graves. There is absolutely nothing which from a scientific standpoint would account for the reason why lightning should persistently have selected the spot where the charred remains of Ceylon's famous elephant hunter were interred forty-nine years ago.

[The above is an extract from a series written for The Arena and condensed by The Light of the East as a verification.]

GEOLOGY.

Geology is, as it were, the biology of our planet as a whole. In so far as it comprises the surface configuration and the inner structure of the earth, it answers to morphology; in so far as it studies changes of condition and their causes, it corresponds with physiology; in so far as it deals with the causes which have affected the progress of the earth from its earliest to its present state, it forms part of the general doctrine of evolution. * * * There is no study better fitted than that of geology to impress upon men of general culture that conviction of the unbroken sequence of the order of natural phenomena, throughout the duration of the universe, which is the great and perhaps the most important effect of the increase of natural knowledge.—Professor Huxley.

SPECIAL.

Write for Dr. W. A. Mansfield's "Methods of Cure." Free. Indorsed by this paper and thousands of people. 315 152 Cedar Ave., Cleveland, O.

Love is time's conqueror.—In Higher Realms.

MARVELOUS EXPERIMENTS.

How the Wondrous Roentgen Light Makes a Blind Man See and Describe Objects.

The action of the X-ray on blind persons has resulted in some truly wonderful experiments on Dr. J. R. Cocke of Boston, a gentleman blind from his infancy, but at present most thoroughly conversant with medicine and the most modern teachings and procedure in nerve diseases. This man, who has been blind since he was three weeks old, earned his way through college by testing tobacco for the Lorillards. He never has had any conception of light or color, yet he can touch a fabric and tell the stripes or figures on it and their colors; he correctly estimates the dimensions of a room; he can by the touch of the hand recognize, persons, things, shapes, forms and uses of objects. And yet he has never seen any of these at all. He has a large practice and does much scientific work. He has written a number of successful novels and at present is at work on a comic opera. His musical acquisition is so subtle that he merely dictates a score and has it read to him for correction, and this without a piano. Then, when it is played it is found to be technically and harmoniously correct.

And this is the man who consented to be tested by the X-rays. The experiments were conducted in the private laboratory of the Boston University School of Medicine and in the presence of a number of physicians and professors of various medical schools. The tube used was a specially constructed instrument, which gives the most intense Roentgen ray of any tube heretofore made. It was attached to a coil which produced an electric current of nearly 2,000,000 volts. Dr. Cocke at the beginning of the experiments noticed this and said it was different from and more intense than any he had previously experienced.

Seated in front of the tube glowing with yellowish green light, at a distance of four feet, Dr. Cocke held his head down so that the rays struck on its top. He first felt a sensation that he could not describe a certain something which disappeared the moment the light was cut off and was instantly felt when the tube was in glow. A pair of cutting pliers were held half way between his head, bent down, and the glowing tube. He at once described them. A thing with prongs, so long, and held in this direction; when turned he described the change of direction; when they were moved rapidly—all without sound or stir—he became dizzy and ordered it stopped. These pliers were two feet from his head and two feet from the light. His descriptions were mathematical.

When he was allowed to touch the object he knew at once what it was. Then he added: "I can't see these things. I only feel their shadow. It is just a sensation."

The next, a pair of shears, were held in the same position. He described it as two lines crossing each other and circles at the end of each (the handles). These were rapidly but noiselessly removed and a hammer substituted. He grasped at it and cried: "Oh, don't!" He had an attack of vertigo, the result of the rapid motion of the objects. After a rest the hammer was gently replaced in the same position. He exclaimed: "I know that. That's the hammer!" The week before they had tried him with this at the X-rays and he instantly remembered the impression. A screw driver was held up now. He described that as a straight object, up and down. It was held at different angles and he described these accurately as "an angle of fifty degrees," or "of ninety degrees."

A hand was held up before him. He described that as "four straight masses parallel to each other," and told the

respective lengths of the little and the ring fingers to the rest. When the hand was held horizontally he again described it in the new position. The thumb he described as a large, short mass. Of course he only noticed the bones—the flesh was transparent. When he was allowed to touch the hand and recognized it as such he was surprised. Remember he has never "seen" any of these objects and only knew them by feeling.

Tin foil is opaque to the X-rays, and now letters cut in tin foil were held up two feet from him toward the glowing tube. The letter I was accurately described, making the same impression as the screw driver. The letter C was also told, a curve, and the direction in which it went. When the position was changed he noticed it at once.

A bunch of keys with one longer than the others was described as a dark mass with a straight line in the center and a circle above. A loop of glass, which produces a light shadow on the fluorescent plate and a loop of tin foil of the same shape, which produces a black shadow, were successively held up between the head and the light, and the impressions of both were minutely and accurately described. The same was tried toward the side of the head and the back of the head, and similar but weaker impressions were described.

Dr. Cocke tried to give an idea of the way in which these objects impressed him. He said they gave him the idea of weight and of extension. He had a feeling of something stretched out so long, and in such or such a direction, and this something felt in his mind like a defined heaviness or weight. When the object was not held in a perfect position between him and the lighted tube he described it as one sees it in the fluoroscope, with longer or shorter shadows.

As Dr. Cocke was anxious to establish the difference between the effect of the electricity streaming upon him from the tube and the effect of the shadow of the objects cast upon his brain, he had the Tesla coil disconnected from the tube and passed its current through his body. The Tesla instrument so modifies the power of this great flow of electricity that its effects can be sustained without danger. When the doctor took the current it was supposed that the Roentgen tube had been shut off. But he said in surprise: "Why I feel the same effect as before." Upon which it was discovered that the tube had not been turned off. When it was finally removed from the circuit he at once stated that he felt nothing. This was one of the most convincing incidents of the evening. All through the session a convincing feeling of the doctor's genuineness and sincerity mastered those present.

The X-rays open a field for him unknown before. Though he distinguishes red and black by touch, he does not see what they are. He says he would give years for a correct impression of the color of a rose or the look of the sun. The new light gave him a hope of gaining something akin to this impression.

The results of Saturday evening's experiments certainly amount to this: "That, without sight, the shape of objects held between the light and Dr. Cocke's head was carried to his brain, and there produced an impression that enabled him correctly to describe them and the positions they were held in. Whether it would do so in brains less acutely sensitive and magnificently developed is questionable. But, at any rate, it is a new step in the path of the wonderful light. It seems as if the cortex or outer shell of the brain were rendered fluorescent like the sensitive plate, and the shadow of these objects was communicated to it and then transmitted to the visual areas at the posterior part. Perhaps new developments will follow this significant and astonishing test."

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Rejected MSS will not be returned without postage accompanying the same—not preserved beyond thirty days after receipt.
Obituary notices of five lines inserted free. Ten cents per line over that number.

A STEP FORWARD.

The London university purposes to include psychology in its medical curriculum. It is indeed a long stride from the old hypotheses under which the various forms of mental disturbance were regarded to a plane of thought capable of grasping the tremendous import of the psychological phases of disease. It will be only a step from this to psychometry and the various phases of psychic phenomena as legitimate subjects for the social and scientific regimen. And this purpose of the London university is an answer to the pressure of human experience. It is indicative of the massing of psychical forces to break down time-honored sophistries regarding man and his relations to the wonders of his being. The history of disease is filled with accounts that have no physical basis whatever. And just as true is it that the history of mental action affords innumerable instances of aberration for which no known laws of psychology have any explanation. Simple folk in all ages have been acquainted with these various forms of mental disturbance, and when the facts have been given to the scholars and scientists, instead of setting about to substantiate or overthrow them, the invariable rule has been to ignore them and stigmatize the observers as superstitious or mad. But the facts are now recognized, and when great schools take hold of them it is a healthy sign for the schools. Of course the action of the London university is not a comprehensive one. Nothing short of the full and complete recognition of phenomena alleged to be spiritual, and essentially traversing the realms of mental action, can fill the demand for what is known as experimental psychology. It is well to have the indorsement of the common people who think, and the schools will learn this gradually. Social life is modified by the experience of the social mass, and the experience, so far as it relates to psychology in its present form, is replete with manifestations of the consciousness, which are being traced unerringly to a supernatural source, and that the human principle persists and makes itself known, wholly distinct from corporeal environment. This is the position to which the great scholastic institutions of the world are yet to bow.

Countess Wachtmeister, a celebrated Theosophical person, lectured in Minneapolis recently on "Death and After." Speaking of the return of the dead and desire to communicate with loved ones, she deprecated this communion, for the reason that natural death being the door of freedom and life on other planes, we retard our friends in their evolution to call them back to earth.

But suppose our friends "come back" without our calling? Suppose they do not go away at all? What then? Theosophy is a great study. Our brethren of that cult are doing a great deal of good, but this constant strife to break down the facts of spirit intercourse renders their efforts in this direction extremely Quixotic.

THE NEW CRUSADE

The new Spiritual crusade referred to in last issue is fast nearing its unfoldment. The needed documents are being printed and will soon be ready for distribution. We trust that our readers will be sufficiently enthused by the effects when in their possession that they will not hesitate to continue their part of the program. The great outlay is on our part. Hundreds of dollars have been expended to start it and our readers need give us but one hour of their time to make it a success. It will be a genuine surprise and a pleasing one.

THE SOCIAL UPBUILDING

Mrs. Imogene C. Fales addressed a large audience in New Century Hall, New York, on "European and Asiatic Thought in the Light of Present Conditions." Speaking of our country she said that it is in the throes of a great evolutionary crisis, progress being no longer possible under the chaotic and degenerate conditions now fully set in. And these conditions must increase until higher conceptions of life are expressed in our social, religious and political institutions. "We have come to a turning point in our career as a nation," she continued, "where it is either upward and onward through changes in our political and industrial systems into full co-operative civilization, or downward to destruction through the corruption and dishonesty engendered by monopolistic rule. Science, in giving us the doctrine of evolution, has taught us the brotherhood of man and the co-relation of all human interests, and it is only by the recognition of this fact that civilization can endure."

As time and bitter experience pass on the people of the coming day will grow into a realization of the essential truth of these statements. Ignorance is the only sin. The travail of the nation, the effects of sophistries and the broken reeds of the people's confidence and reliance in their false teachers, all these form the discipline out of which shall yet be hewn the statue and the fabric of a more equitable social upbuilding.

A LOUD AND A BAD LAW.

By a vote of 144 to 105 the lower house of Congress passed the Loud bill to amend the law relative to second-class mail matter. The bill which is loud enough to frighten the imps off the peaks of Gehenna, provides several restrictions, which, if it becomes a law, will seriously cripple the publishing business. The mails will be closed at pound rates to all serial publications, whether issued complete or in parts, bound or unbound, sold by subscription or otherwise, or whether they are premiums or supplements, or parts of regular papers or periodicals. No more "sample copy" privilege to newspapers, and to add injury to inconvenience, provision is made requiring publishers to separate their papers into mail sacks or bundles by states, cities, towns and counties.

If this obnoxious bill becomes a law the Light of Truth, like the thousands of other papers of its class, will suffer a great injustice. Every effort is being made to kill the bill.

The Detroit newspapers appear to be very much alarmed at the progress of Spiritualism in that city, and the machine editors are indulging in the usual vituperative jingoism against it. When the devil reproves sin it is a sign that virtue is abroad in the land. No higher compliment can be paid to Spiritualism than the mock disdain of a stall-fed newspaper editor.

CRIME AND HYPNOTISM.

Referring to the case of William Hanson, hypnotized at Galveston in order to extort from him a confession of murder, as recounted in these columns last week, Dr. H. A. Parkyn, medical superintendent of the Chicago School of Psychology, has this to say: "Hypnotism is of no value whatever to the police in securing confessions from men who do not want to make them. It doesn't compare with good, sharp cross-questioning for getting at the truth, and what is more no hypnotist can get from a subject a confession or a statement which the subject would not make as readily in his normal condition." "Then hypnotism is not useful in detecting criminal action?" "In that respect it is absolutely useless." "It is not true then that a man can be made to divulge a secret when in a hypnotic trance?" "He can not, if in his normal condition he is determined to keep it," replied the doctor.

This is a sound position. It is upon the same principle that a person cannot be induced to commit crime by suggestion, unless there is a taint of criminality inherent in the person hypnotized. The secrets of the heart, whether good or evil, are inviolate when brought before the bar of inquisition, hypnotic or otherwise, unless there be a voluntary disclosure.

THE FAITH CURE.

The New York Herald, using the recent prayer cure of a young woman in Newark, N. J., as a suggestion for some editorial remarks on the subject goes on to say: "That cures are really effected is a fact beyond the reach of denial by the most skeptical. If human testimony is worth anything at all it establishes that much."

"These cures are not confined to any sect or denomination. Catholicism and Protestantism vie with each other in a kind of spiritual rivalry from which the general community receives benefit. What is called prayer cure prevails in all sections of the globe, and even the extremists, the Christian Science folks, have many strange things to tell."

"Well, if sick people are led back to health we ought to be satisfied. Sneers and shrugging of the shoulder are not arguments. If cancers are cured and sight is restored we will not interrupt the process by any unnecessary debate. Make people well, and there will be time enough by and by to ask how it is done."

APPRECIATIVE WORDS.

To the Editors of the Light of Truth: In renewing my subscription I desire to congratulate you upon the great improvement so apparent in the work done in the name of Spiritualism through your columns and to wish you God-speed in your efforts to uplift our noble cause.

I was much impressed with your late editorial on "Materialization," and also by Mrs. Lillie's letter of the 9th, in which she refers to the fact that Lyman C. Howe is not kept constantly in field. I would commend Mrs. Lillie's communication to the serious consideration of the N. S. A. and all who desire to see Spiritualism as a public movement rise to its rightful place among the great institutions that stand for righteousness and human advancement. Hoping that the New Year will bring you and your work boundless prosperity, I am, sincerely yours,

ELIZABETH LOWE WATSON.
Sunny Brae, Cal.

From Jan. 16, dating back to the middle of November there were thirteen suicides in Chicago directly traceable to the rejuvenated prosperity following the late election. These people could not stand the brilliancy of restored confidence. They were starving.

SOUL-WRITING.

Soul or psychic writing is the art or science of eliciting from the inner consciousness thoughts unbiased by preconceived opinions or notions pumped into the brain or exterior consciousness by education or environment.

It is an old notion that the soul conceals thoughts or wisdom not possessed by the outer man, and from which the theories of subliminal consciousness, higher selfhood, unconscious cerebration, etc., have arisen. But as we cannot think of anything that has no existence, we cannot theorize without having a fact to build on or without touching on a fact somewhere. The aforementioned theories are based on a fact, which is soul writing; or if apology is needed, a more direct way of expressing the above. Or to go still farther, we will not call them theories at all, but facts intuitively sensed—an effect of soul-writing on the brain or outer consciousness.

The best effects, however, of this method, is obtained through automatic writing—a phenomenon developed by holding a pencil as in ordinary writing, withdrawing the will from the arm, keeping the brain passive, and awaiting results which are bound to accrue sooner or later according to the susceptibility of the pupil.

To rely on the impressions received on the brain instead of the hand, where the brain directs, one must have experience in being able to distinguish impression from intuition—the former an effect of foreign thoughts touching the brain as in telepathy or spirit inspiration. Inspiration or thought transference always comes with more or less force, disturbance or excitement; intuition has no effect whatever. The thought simply unfolds itself as an illuminated imprint on the brain or exterior consciousness—often as a mental vision in response to a query or to something that has been long desired. In the latter instance it comes unexpected; for once the soul formulates a question it creates a vacuum in which only the truth or answer to it fits. But as the effect is not always created when the soul asks there is no immediate response.

An example may be cited in Apollonius' vision in the midst of an oration to the people at Ephesus. Being concerned about the fate of a certain Roman tyrant, the news of the latter's death reached him while speaking. He could get no response to his soul's query until the thing had become a veritable fact—an effect. But at the moment it transpired the news reached him. His soul had formed a vacuum in which only one truth fitted; and being susceptible to psychic influences or thought waves it was filled with the response, and as quickly illuminated his brain with the intelligence, which he proved by announcing it to his auditors on the spot. It was soul writing on the brain.

In like manner it may write on or through the hand. Practice makes perfect, and no higher tutelage exists.

Orr Stanley, who is lying in jail at Benton Harbor, Mich., for burglary, is said to have used hypnotism as an aid to his profession. He is an expert, as he has proved since his incarceration. A locksmith has also been indicted for a similar offense. Now it behooves the same zealous spirits, who are always ready to legislate against Spiritualism when a medium misuses his powers, to legislate against the use of hypnotism because it can be misapplied or against the manufacture of locks because the knowledge of their secrets might be misused.

When a so-called liberal paper denies Spiritualism it places itself on a par with the priests who denied Galileo's discovery. Both because ignorant of the facts and too illiberal to be convinced.

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L... ATTRACTS LIKE.

"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."—Matt. vii, v. 1-2.

This sentence or compound sentence has been variously quoted, most generally, however, when admonishing the uncharitable. But its meaning has been interpreted literally, that man will have the same judgment or sentence passed on him that he passes on others. This is not possible, for a judge on the bench would be as liable to punishment as the uncharitable, for both may be right, only that the latter judge with malice and a hearty wish that it may be fulfilled. All wrongs are punishable by natural law, whether we condemn or not. Our judgment will not add to nor take from one whit. All must pay to the "utmost farthing." But the uncharitable are not free from judgment or penalty for all that. They will not meet the penalty placed on others for their wrongs, but they will sense a vibration coming from nature which either disturbs their rest, pains their conscience or affects their physical health in some way—it being now proven that malicious thoughts or uncharity becoming emotional, vitiate the blood and leads to physical ailments that generate pain, and which the intuitive-minded call divine punishment. It is in that nature divine and judges according to our own acts or feelings. Let these be kind and nature will judge accordingly—like attracting like.

THE TRUE AND THE FALSE.

An Indianapolis paper says a retiring clairvoyant recently told a reporter that tests are easily given by selecting names from directories, gravestones, etc., and having a few confederates in the audience to pass up information and position of sitters, under pretense of sending up names or questions, and thus posing the "medium" or "clairvoyant" how to proceed.

We pity the poor "medium" who has to resort to this kind of deception to attract an audience. It is trying enough to be a genuine test medium, but this is worse. No wonder the above-named "clairvoyant" retired. Instead of his seeing clear through matter the people saw through him and gave him the cold shoulder. But let a Maggie Gaule, an Edgar W. Emerson, a Mrs. Ada Foye, and others of that stamp give a season of seances and the hall would be crowded every night on account of the remarkable incidents told, not found in directories or on gravestones, but only recorded in human hearts and memories, and many of them revealed from hearts many years in spirit.

When Moses performed miracles to convert the people to a higher belief the Egyptians also imitated him. History is repeating itself in the frauds who are imitating our mediums, and gulling the public, much to the distress of Spiritualists and honest mediums. But a counterfeit always implies a genuine, and despite opposition Judaism succeeded. So will Spiritualism, for the true always rises above the false. It is nature's law.

—Subscribers or correspondents who think it unnecessary to send their address when writing should remember that they are not the only ones we have to deal with—especially when writing to the editorial department for favors. We do not keep a copy of the subscription list at our command for ready reference, and it would require an hour or more to find such an address, for the names are not alphabetically arranged; they are put in states to suit the Postoffice Department. Nor have we the time to hunt up addresses. Those who neglect adding this must expect to be neglected when asking questions or favors.

LYMAN C. HOWE.

The subject whose portrait greets the eye of the reader on taking up the Light of Truth this week is one of the best men Spiritualism will have to record in its history. Few men have inherited such universal regard by a people as Mr. Howe has, and few have been more devoted to the cause they espouse. Honesty is branded on his countenance; truth is sensed in his influence, and love is the motive power which guides him. The clairvoyant eye can not but be awe-struck by a glimpse of his spiritual surroundings. When Mr. Howe leaves this earthly sphere his reward will be compatible with his life here—glorious and resplendent.

THE MAIN CHANCE.

"Will I be successful in my business?" "Will I make a fortune?" "Is there any chance for me to get rich?" "What is the best method for me to pursue to gain independence in money affairs?" These are the questions that indicate the trend of the human mind more than anything else. The greed for gain, the ever present struggle for wealth. These are samples of questions recently hurled at a prominent public seer by persons in her audience. Not a single query was put forth of a spiritual nature. No wonder that Spiritualism does not spiritualize.

TO STUDY THE MYSTERIES.

"The School for the Revival of the Lost Mysteries of Antiquity" is the name of an institution duly incorporated by the secretary of state of New York recently. It is formed for mutual improvement in religious thought by the study of the comparative religious doctrines, investigation of the sacred mysteries of antiquity, the furtherance and dissemination of religious knowledge and the performance of charitable and benevolent services.

The project for the establishment of this school was started last April. Offices were established in New York City and plans were proposed for organization, purchase of grounds and the erection of buildings. A school fund committee was appointed and has been working throughout this country and abroad ever since. Over \$35,000 has so far been subscribed, including the gift of Lady Malcolm, who died in November in London and left her entire residuary estate to the school.

Negotiations for the purchase of the grounds are about completed and plans for the buildings are already drawn. There is to be a cluster of stone buildings, consisting of a main school house and several minor halls. The cornerstone of the main building will consist of four triangular stones, forming a square, which will be contributed by Ireland, Scotland, Egypt and the northern part of the state of New York.

The entire foundation will be built from triangular stones, contributed by Norway, Sweden, Holland, Greece, India and Australia, and one each from every state in the Union.

A board of trustees will guide the affairs of the school and it will be supported entirely by subscriptions, voluntary contributions and legacies. Teachers from all parts of the Orient will be secured, the prime object being the scientific demonstration of the existence of a soul and the application of the universal laws.

The institution will have the following officers: Dr. J. D. Buck of Cincinnati, president; F. M. Pierce of New York, vice president; E. Augustus Nershelmer, treasurer, and Clement A. Griscom, Jr., secretary.

—Since many object to remailing their papers, or have more friends than they have papers to remail, we will send them sample copies if our subscribers send us the names and addresses of the Spiritualists known to them.

A HUMAN COMPASS.

The true sensitive is like a compass needle, vibrating in unison with surrounding conditions. A child may be naturally attracted to one person, repelled by another or remain indifferent in the presence of a third. Children are more or less sensitive, and are better indicators of human character than science is under its various pseudonyms of physiognomy, phrenology, etc., for children sense what is within and what is now, while the aforementioned only tell of the exterior or what was at birth. The material or physical body is a true expression of the spirit as it was conceived or unfolded during gestation, and an effect of momentary conditions. But environment, education and suggestion changes all this long before maturity is attained, and the man is beyond recognition in spirit if judged by his exterior. He may manifest traces of what physiognomy or phrenology credits him with, because the blood and brain have more or less influence on the spirit, and the spirit has to manifest through or in conjunction with this when it does act—the emotions acting in conjunction with the blood and heart, the senses with the brain and nerves, and often perverting the real aim of the soul or spirit. But through psychometry we measure or read the soul directly, i. e., the inner man, and as he is or would like to be, but which an unspiritual exterior often belies—however, holding good for a reverse effect as well, for a man may be born well and sink by immoral practices later in life. Now, children are natural psychometrists, and readily sense the interior workings of those who have any decided characteristics, whether for good or ill. Love, sympathy, benevolence, kind-heartedness, etc., always attract children to people. Prejudice, hatred, malice, selfishness or anger always repel or inspire with fear. Indifference or passivity tells of a medium state or of self-poise, if any angularities exist—a control over self. Restlessness in children when in company, therefore, betrays discord somewhere. The compass needle is being agitated, and if a search be made, the person in whom it exists may be found by the attitude of the child upon presentation to each individually, or upon nearer acquaintance. But children frequently lose this sensitiveness through too rapid physical growth, and, later in life, through obstinacy, intemperance and sensualism, and only to be regained by abnegation or moral reform. Some, of course, retain it right along, and constitute our young sensitives, mediums or psychometric readers. But as a gift, whether in childhood or in old age, it points the way to heaven or happiness just as the mariner's compass guides a vessel through the water; and the man who has regained his natural sensitiveness of innocent childhood, is blessed in that he knows where he is at and what he is steering for. It is like walking in the light of a higher world.

While this may be a free country we do not think that selfish advertisers should be free to use the names of our dead heroes to bring their wares to the notice of the public. Think of a Washington coffee, or a Grant butter, or a Sherman pie, or a Webster tea! There are some on the market equally as ridiculous, or we may say, as irreverent. Let congress pass a law against the use of such privileges. Some will say, only unworthy people abuse their freedom, and such a law would be an offense against the worthy citizen. All the more reason for legislating in this direction—against the unworthy and to protect the fair names of respectable American citizens from contumely by a class of gougers to whom nothing is sacred.

Understanding is limited to conditions.—In Higher Realms.

THE DREADED CONSUMPTION CAN BE CURED

NEW YORK, January 3d, 1897.

TO EDITOR AND READERS:—I have discovered a reliable CURE for CONSUMPTION and all Bronchial, Throat, Chest and Lung Troubles, Catarrh, General Weakness, Loss of Flesh and all Conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its Power to Cure, I will send to anyone afflicted, THREE BOTTLES FREE of my Newly Discovered Remedies, upon receipt of Express and Post-office address. Always sincerely yours, 98 Pine St., New York. T. A. SLOCUM, M.C. When writing the Doctor, please mention this paper.

MIND READING DEMONSTRATED.

At Dunkirk, N. Y., recently a Dr. Macdonald lectured on mind reading and followed this up by tests as our lecturers do. He first hypnotized Mrs. H. D. Jarvis and then told her to go down to Richard Mulholland's office and look into the small drawer in the safe and see what she could find, see what papers were there. When Mrs. J. was brought out of the hypnotic condition she was asked what she found and said: "There were no papers there. All I could see was a memorandum book, a dollar bill and a few pennies." Richard Mulholland and his son were asked if this were right; they thought it was. It seemed that Mrs. Jarvis must have found the drawer by what is called clairvoyance, says the reporter of this, but when Messrs. Mulholland went to the safe the next day they found there was no bill there, but learned that just before the office was closed the night before the bill was used to pay express. But Mrs. Jarvis must have read the mind of one of the Mulhollands, who both thought the safe contained the things Mrs. Jarvis seemed to see. At Mr. Avery's last Tuesday evening, while Dr. Macdonald was being blindfolded in another room Dr. Williams opened a book and marked a word and closed the book, remembering the page. Dr. M. then came in blindfolded and took Dr. Williams' hand and opened the book and placed his (Dr. W.'s) finger on the word.

Dr. Fenner was then asked to hold the word in his mind, and Dr. M. still blind-folded and without seeing or being informed of what the word was, would write it, and write it in Dr. Fenner's hand. So far as could be discovered it was a very clear case of reading what was in Dr. Fenner's mind for the first word written by Dr. M. was "Douglass," which was correct. Dr. Fenner then wrote underneath the same word and there was quite a similarity.

Another thing the lecturer on the fifth sense has done a number of times is to hand a pack of cards to some one and without himself seeing the card or the balance of the pack, tell what the card drawn out is.

The Light of Truth has taken the initiative in the demand for a paper devoted entirely to occult science and its moral, which means inspirational as well as physical effects or the teachings that accrue from them. To effectuate this to any degree of efficiency it must necessarily eliminate society matters, controversy, and local reports, the latter, however, admitted when reduced to a minimum by simply stating place and time of meetings and principal speaker and medium for the month as general information.

The scholar who wields the editorial pen of the Minneapolis Times has presented his latest contribution to jingo-phobia spiritism in the form of an exegesis on the growth of superstition. For an artist capable of dodging the main point and at the same time setting up a consummate picture of sophistry, commend us to the Times.

The Psychic World;

OR,

Experiences After Death of the Human Body.

A PSYCHOLOGICAL NOVEL BY THE AUTHOR OF "HIGHER REALMS."

CHAPTER VI.

I CHANGE MY NAME.

Night, with its somber influence always affected me sadly if I had nothing to cheer up my surroundings. But after I arose out of earth's shadows it was but a pleasant change from a golden day to a silvery night; for such is the general coloring of the two conditions, with an intermixture of all colors at dawn and eventide—a sort of panoramic display that the dullest mind can find pleasure in studying. The most gorgeous earth scenes are but faint imitations of what the eye can feast on here. But this applies strictly to the area within the earth's shadow. The spiritual zones beyond are said to be incomparable, and with constant daylight, but not such as would cause wearisomeness; for it has no analogy to material daylight. As a rule, we can not comprehend that which lies beyond us in spirit. We must develop up to it. Inspiration aids a little. It temporarily illuminates our interior to a higher knowledge, but it is limited, and we must confine ourselves to that which we know by experience.

Now that I was back on the earth plane, and in such close rapport with a mortal as to sense almost every movement or touch of his, I naturally partook of the surrounding influences to an extent as to make them noteworthy.

I began to think of the actress I had rescued and given in charge of her mother, and saw before me the latter imitating my guide, transforming herself into a star and lodging herself into the brain of the actress, and guiding her to Fairy Belle's home, where she took up her abode with Dennis and the rest of the mediums' band. But time flies when we become lost in meditation; and to a spirit meditation is almost like living the thoughts occurring. He is hardly cognizant of his surroundings. Thinking is all there is of living in the higher spheres, it is said. In it are included sensation, joy, felicity and conscious individuality. Well, even if we are reduced to a mere speck of light, and it contains our entire make-up, and through which means we are enabled to roam the universe, it is not an unwelcome attainment. It may not behoove those who prefer the dimensional. But if spirit is non-dimensional, individualized spirit must be the same, whether we like it or not. Or perhaps our bodies become so etherialized that we can contract them at will, or as necessity demands. In traveling space, I should think the smaller one's dimensions the better for the traveler.

However, I had not yet attained to that condition, and so would not trouble myself about it.

So I began to think about the present, and as I did so I saw myself traveling in company with my charge, first on a railway train, then on the ocean. I inferred from this that I had caught a clairvoyant or prophetic vision of the thought concerning my duty in the

present, as I had previously seen the past.

This naturally brought my mind back to the scene just before engaging in the foregoing reflections. Though time is swift in spirit, yet when looking back we note length by a sort of weariness which momentarily overcomes us. That which I sensed warned me that considerable time had intervened since I began my meditations. Wondering what the hour was I looked at the clock on the mantel and saw that it was half-past three. It was ten when my charge retired. Thought had converted the hours into so many minutes apparently. In material life time seems longer because hampered by dimensions. Dimension or space is nothing to a spirit who has overcome the earth's attractive force.

Time and space are correlative, and in overcoming one we overcome the other. Mortals already have proofs of the first-named. When freed from the body they will obtain proofs of the other.

The noting of the time brought on another flood of reflections, from which I was only awakened by the dawning light peering through the lattices. Although I had seen hundreds of sunrises in spirit, yet I felt drawn to view this one. I was prompted by an inclination which I carried out, much to my delight and instruction later on.

As I could not open the blinds—having no physical medium to draw from—and not inclined to use my powers for penetrating matter while in magnetic accord with my charge, and saw that would necessitate a drawing from him, I simply went out on one of the balconies, with which the mansion was well provided.



I enjoyed the transformation scenery more than usual this morning, and became so lost in it that another hour went by like a minute. At the end of this time, however, I felt my charge rousing himself. Though not in the room with him, I was conscious of all his movements in a sort of general way, and waited until I felt him going down stairs, when I thought it time to follow him.

I had not yet learned that guardian-

ship does not necessarily mean detective's duty. It was my first case, and I was simply conscientious. But it did no harm, however, for Robert had taken his sketch of the previous morning down into the garden with him and was working on it. This time I did not interrupt him by whispering "Patterson," but helped him instead. While I could not yet control his hand automatically, I could, at all events, control him mentally, and give him suggestions that had their effect on the picture.

After sitting there about an hour, Cousey made her appearance in the garden, slipping up behind her affianced and surprising him with a kiss on his cheek.

Robert intuitively knew who it was, for, before even looking up, he cried out.

"Oh, Cousey,—I'm glad you've come. I've had a great dream. Want to tell you about it; may be you can interpret it for me."

"Well, dear, what was it?" she coolly asked, taking a seat opposite him.

"Well, you see," Robert began, "I went to bed thinking about something that happened again last night. The boys wanted me to go—you know where. But just then something made me refuse so positively that I was surprised at myself, and in the moment I swore off, and mean to keep it."

"Oh, Robby, I am so glad to hear that. And uncle, too, will be delighted. So for his sake—your old father's sake—be firm."

"Oh, I'm done with it—that's a settled conclusion—you needn't fear any more. I'm afraid there is a something unseen watching me, and it might come worse than that if I don't obey. It might open up on me at night."

"But what of your dream?"

"Well, that's coming; this belongs to it. I dreamt that a voice I heard recently was a ghost or spirit following me, and intended to remain for good. All night he haunted me. He seemed to be a man of about my age; had on a white toga; had an intelligent expression of countenance—a mixture between gravity and humor; and was just the sort of man I would fancy as a companion, if he wasn't a ghost."

Robert had described me exactly and I wondered how he could have seen me without my having become aware of the fact, as I always believed that such dreams were the effects of a detached spirit, and I am sure I would have sensed such a manifestation, even if I was away in thought. My sense body—my spirit was in the room, and would certainly have become cognizant of the presence of another spirit. But he continued:

"And just before I awoke I dreamt that I was viewing the most beautiful sunrise I ever saw in my life. It was not of this world, I'm sure."

"Oh, my, I hope that isn't an ill omen—that you are going there!" replied Cousey.

"I guess not," said Robert, consolingly; "I'll go to Rome first—the eternal city—and think about the other place later in life."

Again I became puzzled to know how my charge could have seen the sunrise that I saw—i. e., I presume it was the same, for the time tallied with mine—not being in conscious accord with him during the interim.

I thought of my guide, and asked for information. The next moment I heard the interior voice saying:

"That was a soul dream. He sensed you intuitively. While the brain was at rest the soul was receptive to that which was in nearest rapport to it. The soul becomes a mirror during the period of sleep, and whatever touches it with love is reflected within. Your connection with him is a sacrifice—a love act. He naturally saw you while in the room. Your enjoying the sunrise with more than usual vim affected your soul

nature—to which I instigated you purposely. Taking in the scene to the full, your charge also became receptive to that in connection with yourself. This is the only way that mortals can obtain glimpses of spheres beyond their own. The detached spirit dream is more of a theory than a fact. This only occurs with highly sensitive mediums—those through whom physical phenomena occur; somnambulists and a few psychics who have more or less physical power. The faces of mortals seen by clairvoyants are mostly effects of mind projection on the part of the former reflecting themselves in the soul-mirror of the latter during a lucid moment. Thought may be sent to any distance, but not the entire spirit body. That is subject to limitations, and always in danger of breaking its bonds with the material body, unless guarded by other spirits, as it is done at seances for materialization. Thus what many believe to be spiritual dreams are simply soul reflections. Physical dreams are veritable hallucinations. But there are such things as inspirational dreams. These are given by spirits during the sleep of a mortal, and are intended as warnings or revelations too subtle to be impressed during the waking state—are aids to understand other impressions following. Thus many are guided by dreams, and some entirely so—it being the only mediumship they possess. Such are also, as a rule, good interpreters of dreams, intuitively sensing what is spiritual and what is physical."



This was another revelation to me, and an interesting one.

While taking in this new truth I, as usual, lost sight of my charge, though not the consciousness of his whereabouts. I had but to hunt for him in thought to locate him. He was now at breakfast amidst his family circle, among whom I noticed one I had not yet seen. It was an old gentleman of about sixty. I saw at once that it was Robert's father—Cousey's uncle. I did not intend going into the dining-room at first, but thinking there might be something of interest to hear, I proceeded thither.

Sure enough, they were talking about me—that is, Robert was relating his experiences of the evening and night before. Mr. Latimer was highly interested and much pleased at the result. He said:

"Now that Robert has got so far as to believe in a supra-mundane influence, we must get our little medium here to give us a sitting, and find out who this guardian spirit is. What say you, May, my dear?"

"I'll try," answered Cousey, whose real name I now discovered.

"Oh, yes, Cousey," chimed in Lulu, Robert's sister; "let us have a seance."

"It is, no doubt, some high spirit," said Mother Latimer; "an artist, perhaps, or some man of note."

As I heard this my heart sank. I a high spirit! Oh, what will they think when I give them my commonplace name of Frank Smith? It will surely cool down their ardor for further investigation. What shall I do? I can not assume that of a distinguished personage—a statesman, an artist or a saint. I am neither. I know many spirits give fictitious names to please the fancies and even the vanities of those they are instructing. But I can

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not, and I won't. If they are not satisfied with the unvarnished truth, why let them do without it altogether and I'll seek another occupation.

Those were the conclusions reached by me on the spur of the moment, and I meant to abide by them. I was not going to play false to myself nor to anybody else.

"Bravo, my son," I heard my inner monitor saying. "Your sentiments are true, but you need not assume a name. Use your own name. I'll give you one that you can conscientiously introduce yourself with. Take mine. I have no further use for it. Names are not needed where I am. It was given to me under circumstances when a name was a necessary handle to a spirit. Now take it and keep it until it becomes useless to you. Uriel is easy to handle both in speech and as a signature. It will strike them pleasantly, and put a little sentiment into their communion. If they then choose to hunt up the history of the name, and put their own construction upon the affair, let them do so. If they ask you any questions about it give them to understand that only questions pertaining to their spiritual welfare will be answered. They will regard that as modesty on your part in not wishing to speak of yourself, and think all the more of you. Mortals are but children in the great subject of life, and we must allow a little for that. When it comes to giving your name, boldly write Uriel, and say no more about it."

I thought this quite comforting and by no means a bad idea. And besides that, the reasons given therefor were very logical and perhaps proper. The intention was good; and if a little honest diplomacy could save a soul, why not use it? Perhaps I was hypersensitive; and if a spirit so much higher than myself could pander to mortal whims, I concluded that I need not stand on ceremony about it. So my name is to be Uriel; or, at least, I am to be known to this family circle by that name. Then so be it.

(To be continued.)

Do Animals Commune Telepathically.

Anent the gift of telepathy I am of the opinion that it is a faculty inherent in the lower as well as the higher animals. I have been led to this conclusion from actual observation. Some years ago I had on my farm two dogs, one a diminutive house dog, the other a trained bird dog. The small dog was very intelligent and fierce, watchfully guarding the yard, preventing the intrusion of pigs and chickens that were wont to encroach in search of food. The small pigs were easily intimidated by the dog's pertinacious fierceness to retreat; but not so the mother sow, she paid but little attention to a foe so diminutive, so after a time the dog ceased to attack her.

One day I saw the sow feeding in an oatfield forty rods from where I was sitting and called the attention of the dog to her, encouraging it to go and drive her from the field. The dog went at my bidding, but when arriving in close proximity it recognized this to be the hog that it could not terrify. So it made no effort to drive it, but returned to where I was sitting and from which it had started exhibiting by its attitude a sense of discomfort but not of discouragement.

It passed me without apparent notice of my merry mood, and went directly to the large dog that was lying on the ground some distance from me.

The large dog raised its head but did not rise when the small dog approached. The small dog stood with its head within six inches of that of the other, but uttered no sound, the large dog arose immediately and accompanied the small one to the field

arriving within close proximity to the sow, it made no demonstration by bark or otherwise, leaving to the small dog the task of driving that it was sent at first to do, and it did it with a grand exhibition of triumphant fierceness that assured to it my carressing approbation when it returned to me a conquering hero.

This exhibition of the silent conveyance of the thought and wish of the small dog to the large one convinced me that spoken language or pantomime gestures are not prerequisites for the conveyance of thought or wish from one animal to another or under special favorable conditions from one human being to another.

Our domestic animals learn to divine our thoughts. If within our closed chamber in the silence of the night we plan to spend the next day in bagging grouse our well-trained setter gives an unmistakable evidence by his manifestations of joy when he meets us the next morning that he is in possession of a knowledge of our intentions.

If riding a favorite horse with which we are a favorite we may let the guide reins fall loose and strongly think of the directions and turns we want to take and make the horse divines our thoughts and obeys our unexpressed will.

This faculty inherent in man has become latent owing to the great facility we have acquired in expressing and conveying our thoughts by the aid of articulate sounds of a definite meaning.

So rarely do we meet with individuals in whom this faculty manifests, that we look on them as having been specially endowed, but I am satisfied that we all possess the faculty and all that is required for the obtaining of its development is persistent effort.

J. PERRIN JOHNSON, M. D.

Editor Light of Truth: Reading in issue of Jan. 2 an answer to the question, "Are we benefited spiritually by the love of animals?" brings to my mind the ever-recurring desire to say something of my experiences with these, our often unacknowledged brothers and sisters of lesser degree. We are apt to forget that we are all expressions of the one life, owing our superior position simply to the fact that we have, by virtue of priority, evolved from the lower to the higher, as they will do in time. I know that my kitty is guided and influenced by the attitude of my mind, as I find it acting continually from unspoken suggestions and wishes. A short time ago I decided to make it less a child and more an animal filling his natural place in the world of uses, and in view of a possible separation, that it might be less painful, I spent the most of a day while it was asleep in mentally holding it away from me. When it awoke it did not come for its accustomed loll in my lap. The next morning it seemed ill at ease, and presently sprang at me and struck the skirts of my dress with its paw. The harmonious blending of our lives had been disturbed and a discordant element had found its way in. Since then it has been clear to me that love must be free to flow as it will between us. I can not afford to mar the harmony of such interchange with animal any more than with human. Why do they come to us? Because there is a need in our life which they can meet and a need in their life which we can meet. Everything that touches us has its special use and purpose for our good. I believe that as man has those who watch over and guide him, so have the animals. Once when moving from a village to a city near by we took with us our cat. She naturally was confused and lonesome amid the strange surroundings of the new home, and though we did what we could to comfort her, she finally wandered away. I can give no adequate expression of the suffering

through which I passed for three days. I seemed to be going with her every step through the streets of a strange city. On the third day I felt within me the spirit of unspoken prayer (though my constant prayer had been that she might find a home), and these words were spoken within: "Ask what you will, and it shall be done unto you." Then a wave of peace followed with these words: "Her wanderings are at an end."

It is said that "We are all members of one body, and if one suffers all suffer." But as the scope of our vision enlarges and love increases we come to a fuller understanding of these words, and learn to touch more lovingly in thought, word and act the chord that vibrates through every expression of life. It will vibrate either in suffering or happiness at our bidding, according to the range of our influence, from stately man to crawling worm.

MRS. HENRY UMBERFIELD.

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Write to this firm, MENTION THIS PAPER, and receive free a sample of this remarkable remedy.

Women govern us; let us render them perfect. The more they are enlightened, so much the more shall we be. On the cultivation of the mind of women depends the wisdom of men. It is by women that Nature writes on the hearts of men.—Sheridan.

Jupiter is not as far advanced as the earth, but is very pacific in general—not troubled with cyclones or storms. It is characterized by an immense ocean entirely around the equatorial region.—In Higher Realms.

BRAVE SPIRITS BROKEN.

How often women wake up in the morning cheerful and happy, determined to do so much before the day ends, and yet:—

Before the morning is very old, the dreadful BACKACHE appears, the brave spirit sinks back in affright; no matter how hard she struggles, the "clutch" is upon her, she falls upon the couch, crying:—"Why should I suffer so? What can I do?"

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Of the Head, Face, and Hand, By Prof. Holmes Whittier Merton. A concise and practical method of learning to read the character, habits, and capacities of the mental faculties from their definite signs in the head, face, and hand. Illustrated. In its treatment of Palmistry there are 13 full pages of drawings. All persons, by comparing their own hands with the drawings, can see at once their own nature and destiny as portrayed by these signs, lines and meanings that are present in their hands. 176 large pages. Price 50 cents.

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The World of Psychics and Liberal Thought

Charlotte Pittilla, after nearly a fortnight of total unconsciousness, came to at her home in Danbury, Conn., on the 17th inst. She opened her eyes, tried to speak, and slowly raised herself on her elbow. This was her first move for nearly two weeks. Finally she asked where she was, recognized those about her, and told the physician that she had just fainted, she thought, and had come right out of it. The doctor's theory had been that she was conscious of her surroundings during her long sleep, but unable to move. To the girl it seemed but a moment since she fainted at her post in the factory. How little does time affect the experiences of the consciousness!

A young Egyptian in New York, Hauth Bin-Kalelah by name, claims to figure out by means of the stars and the Arabic alphabet the name of any person who will give him the year of his birth.

"Spiritualism is scoffed at by a great many, but at the same time there are many things in it never satisfactorily explained by the scoffers," says the Fargo (N. D.) Argus. "A story is told by local believers in the science of the son of a prominent veterinarian of this city, who, it is claimed, has within the past year developed into a wonderful medium. A few days after the distressing death of George Smith the boy startled his parents by stating that Mr. Smith was in the room talking to him, and through that medium a message was communicated in reference to the horse Grapeshot. Since then it is claimed the boy has experienced numerous visitations by the spirits of deceased friends."

A genius in Latrobe, Pa., named Froeble has invented a gunpowder motor for bicycles. It is a small affair, and takes the place of cranks, sprocket wheel and chain on the present machine. A series of explosions, governed by the rider, produce a gaseous smoke which acts on a piston and cylinder, similar to steam. The motor weighs eight and three-quarter pounds, and a single charge of powder will carry the machine and rider 100 miles.

A Buffalo astrologist cast a horoscope for "Me Too" Platt to the effect that that person would be elected to the United States senate. Her prediction has been verified, and Platt sent her a valuable present.

The "Friday" and "13" superstition received a quietus the other day by a gentleman in Washington, Mr. A. F. Britton, who was talking to a representative of the Washington Star. "These superstitions always make me laugh," said he. "I made a trip of 15,000 miles last summer with a party of 12 others, making 13 in all, and we started on a Friday and never missed a train or a boat, or a meal, or had an ache or a pain among us the whole time."

Then he told a story:

"It has been the custom of the survivors of the old National Rifles to meet each year on the anniversary of our mustering into service in the war of the rebellion and enjoy a dinner and swap reminiscences near and remote. Several years ago I had the boys to my house, and had prepared the very best dinner I knew how to give. There are usually 16 or 17 survivors at such a gathering, but this time, when we were about to enter the dining room, somebody counted noses and discovered we were 13, all told. Now, those other 12 men were brave and courageous gentlemen, who had faced cannon unflinchingly, and were afraid of nothing tangible, but not a single man of them was willing to enter that room. At last after a half hour's wait, during which my dinner was rapidly approaching the spoiled stage, another man came and in we went. Now that man who made the fourteenth in the party and broke the unlucky spell, according to the 12 other guests, was Charlie Alexander, and before the dinner was concluded he had to be carried home and in two months he was dead. All the others are living yet."

A case of premonition is reported by Mrs. Sarah Arnold of Muncie, Ind. On Nov. 9 last her son Frank went to Gas City to work in a glass factory. Several weeks ago she saw a vision of his room, how the furniture was arranged, and she dreamed that he had killed himself with a razor, cutting his throat. She had the same vision again the next night, and on the following day she was notified that he had mysteriously disappeared. As he left his best clothes and money behind in his trunk, it is believed he has killed himself. Mrs. Arnold went to Gas City and found the furniture in his room just as she saw it in her dream. No trace of her missing son has been secured, but she is confident that it will finally be shown that he killed himself in the manner described.

Lizzie Rall, a young woman of Newark, N. J., is said to have been cured of a peculiar affliction by prayer. Miss Rall, according to her story, fell in a faint one night after returning from work two months ago. When she recovered her eyes were bright red and covered with a veil of the same color. A physician declared that it was due to stagnation of the blood. His treatment did not seem to have any effect on Miss Rall, so she decided to try prayer. She had been cured of St. Vitus' dance through prayer, when a child, and also of throat trouble. Being a remarkably religious girl, she had great faith in prayer, and went to the little Italian church, where she offered up a novena to Our Lady of Mt. Carmel. This consisted of a series of prayers repeated daily for nine days. On the last day Father D'Aquila, pastor of the church, sang a mass for Miss Rall's recovery, and that day the discoloration left her eyes and she has not been troubled since. They had been discolored for several weeks.

Mr. J. J. Morse has returned to London, England, after a year's absence and sojourn in California, and a large company assembled at Florence House on an evening shortly after his arrival to give him cordial greetings.

Mrs. Cecilia O'Hara, 60 years of age, residing in Newark, N. J., complained one evening recently that she felt ill. Some one suggested that a physician be sent for, and Mrs. O'Hara replied, "No, don't; I'll be dead in a few minutes." She was put to bed and a physician sent for, but she died in a few minutes.

The spiritualists of Spokane, Wash., have organized a society to be known as The First Spiritual Society of Spokane.

RIPANS TABULES

Mrs. Anne Craig of No. 451 Withersel street, South Bend, Ind., who had taken Ripans Tabules for dyspepsia, says: "From the very first day I felt less misery in my stomach, and when the first supply was gone I went to the druggist and got more, and have been using them ever since, and very thankful I am to know about them, for I had tried so many things and herbs and doctors without getting better. I had about given up getting anything to help me, but today I can eat quite a large meal and feel no distress, but before, if I took two or three mouthfuls, I must wait two or three hours before eating more victuals, or suffer in agony."

Ripans Tabules are sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Co., No. 19 Spencer St., New York. Sample vial 10 cents.

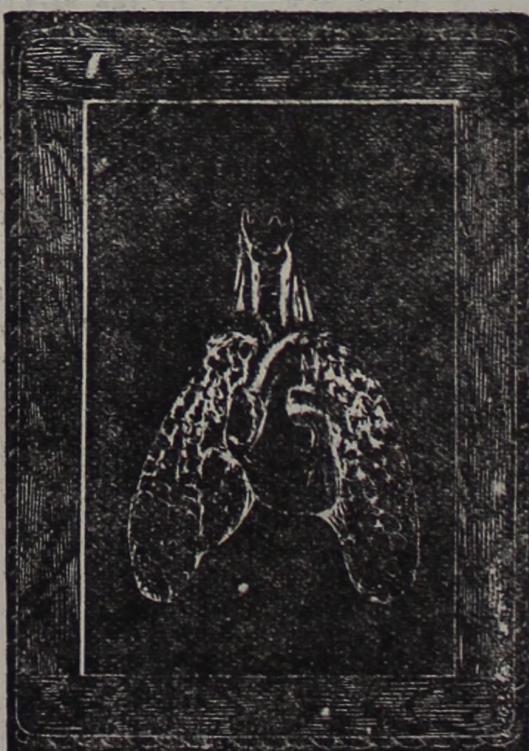
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Three phases of spirit return to people outside of our belief, are described in Spirit Visitants, air, Oft in the Still Night. The plaintive sorrow of Massa's in the Cold, Cold Ground is reversed. The Lost are Found to a swelling outburst of joy. The beauty of Nearer my God to Thee is fully revealed to the enlightened mind in the substitution of the word Soul for God, and the deep meaning Rocked in the Cradle of the Deep is evolved in an invocation for spirit communion. The Young Wife to her Dying Husband has realistic pathos in the air of Jeannette and Jeannot, while the triumph of the dying Spiritualist is illustrated in the Death Song to the air of O, Susannah! and the Funeral Hymn to that of Llewellyn's Bride. The invocation to Sweet Marie brings out its beauty as never before known. A wonderful effect will be found in the third and closing lines of the verses, Peace a Saviour, air, The Last Rose of Summer. Effective beyond description is Reaping and Sowing, air, After the Ball. Old John Brown in Emulate the Noble and the Good, has an entirely new rendering which receives universal endorsement. Nature's cry for the consolation of our gospel is in Mother to Child, air, Swanee River. Sweet and telling the joy of All We Know, air, Old Black Joe. One can almost see the forms come and go in Materialization, air, Where the Roses never shall wither. In Gifts of the Spirit, air, The Old Oaken Bucket, are described or mentioned nearly every possible phase of spirit phenomena. A description of the Trumpet Seance is to the air of Pilgrim and Stranger, and The Independent voice to The Old Arm Chair. O the joy and content of the voyager down life's stream in The Shining Shore, to the air of Carry me Back to Ole Virginny! Soul Stains as a Jew will electrify an audience anywhere, air, Uncle Ned. The intentions of the nineteenth century in their relation to the phenomenal forces is illustrated in The Electric Age, air, Tramp, Tramp, Tramp. The bicycle and hydrocycle are used to illustrate Spirit Locomotion, air, The Harp that Once on Tara's Walls. The Spirit's Return to her loved one is more than pathetic in its vain effort to obtain recognition; air, Annie Laurie. I Dreamed I Dwelt in Marble Halls has for its subject, A Babe was I When Mother Died, Old audience is to the air, Sing Again that Sweet Refrain. The Home of the Soul, air, My Old Kentucky Home, Universality of Spiritualism, air, The Sidewalks of New York, Slate Writing, air, The Ingleside, and Forerunners of Life's Good is the title of the song fitted to Lily Dale, etc., etc. These are some of the subjects treated, with the airs adapted to each.

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CLARA FIELD CONANT.

Mrs. Conant is a resident of Millwood, West Va., and serves the cause as speaker on the public platform. She is a woman with deep convictions of the truth, and serves as one born to her mission.

PSYCHICS.

Mrs. Briggs, residing at 105½ South High street, this city, tells a remarkable story of the rescue of a child by the aid of a spirit. The account was related to The Light of Truth by the lady herself, who brought the child as a confirmation of her story. It appears that her son-in-law resided with the child in Chillicothe, O., up to Sept. 6, 1896. On that date he and the child disappeared, leaving word that he would go where neither of them would ever be heard from again. He had had a quarrel with his wife and they were divorced, the wife living with her mother in this city. After repeated efforts to locate the child without success, Mrs. Briggs called upon Mr. Ernest Stevens, a medium of this city, and his guide "Cal" told Mrs. Briggs that the child was in Denver, Colo., living with his father, and that if efforts were made in the right way the boy could be recovered. Mrs. Briggs, acting on this information, wrote to the chief of police of Denver and received a reply to the effect that the father and child had been located. The grandmother and daughter, mother of boy, started for Denver about the 12th of December, and on the 24th took the boy and started back to Columbus. The father was living with a sister and working in the mines at Cripple Creek.

Astrology was the discovery of Chaldean and Egyptian priests. It was practiced in connection with astronomy in Chaldea and the valley of the Nile 4,000 and 5,000 B. C.

A lecturer speaking of the coming race and a sixth sense, said:

"The formation of a new, unheard-of type of humanity requires a mixture of all existing bloods, and nowhere but in America is that requisite found. Each great race perfects one of the senses, and we of the fifth race, our present humanity, must jog along with only five senses. The coming race will be the sixth and consequently will have an additional sense. Pioneers of this race are beginning to appear, having the sixth sense partly developed. It is not clairvoyance (which is but the astral twin of eyesight), but the ability to sense vibration in the region of the X-rays. It is connected with flashes of inventive genius. Americans have been called a race of inventors, nearly every great invention of modern times having been produced here."

The Vermont State Spiritualists' association held a three days' convention at Montpelier last week.

A certain peasant and his wife in Germany were married on the same day as the emperor and the empress, the peasant's Christian name being William. Their first child, a boy, was born on the same day as the crown prince, after which they had five other sons, each of whom was born at the same time as the five younger boys of the emperor. The royal couple were informed of this, and were exceedingly interested in the very strange coincidence, but this interest was intensified when, on the last occasion of a royal birth, namely, the little daughter of the kaiser, it was learned that the peasant's wife in question had also given birth to a daughter on the same day. So astonished were the emperor and empress that they stood as godfather and godmother to this little girl, and have well provided for her future.

Herbert Spencer, after thirty-six years of labor, has completed his "System of Synthetic Philosophy."

The spirit of Polk Wells, a desperado who died at Anamosa (Ia.) penitentiary and willed his body to Central Medical college at St. Joseph, Mo., for dissection, has been seen by the students of that institution.

The Theosophical crusaders are expected to arrive at San Francisco February 11.

The Central Spiritual union of Detroit elected John Boyce president, vice Giles B. Stebbins, resigned.

The remuneration of speakers who are in the itinerancy of Theosophy is made up by the Theosophical society. No teacher of Theosophy is allowed to accept money for his services.

Charles Welterath, a 16-year-old boy, was suspended from the public schools at Williamsport, Pa., for hypnotizing younger pupils and compelling them to do many ludicrous things.

The State Association of Spiritualists of Indiana will hold their annual camp meeting on their grounds at Chesterfield, beginning July 22.

Mrs. Mary Kuhl, who lives at 500 Eleventh avenue, New York, heard the fireapparatus clanging along the street one evening last week. Turning to her son she said: "Danny, I'll bet Killeen's house is afire. Something tells me so." Killeen is Mrs. Kuhl's son-in-law, and lives at 550 West Thirty-seventh street. Fifteen minutes later his little daughter Florence rushed into Mrs. Kuhl's apartments and between her sobs announced that her home had been destroyed by flames and that her papa had been burned, probably fatally. Speaking of her premonition, Mrs. Kuhl said: "I cannot account for the strange feeling that came over me when I heard those engines. Something seemed whispering in my ear, 'It's Killeen's house! It's Killeen's house!'"

A Columbus firm last week had a hypnotized man, stretched on a couch and laying in a three days' repose, in one of its show windows. Cincinnati does not permit such public exhibition of hypnotism, because a physician on the health board some years ago hypnotized the whole city council to pass an ordinance forbidding it. The reason assigned, that it was detrimental, was not considered when the hypnotic doctor exercised his power and which proved detrimental to the city, since in keeping its people dark on a subject that is revolutionizing the rest of the world for a moral effect. No wonder Cincinnati is doomed.

Let your liberal neighbor see a copy of The Light of Truth.

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BE WISE AND USE

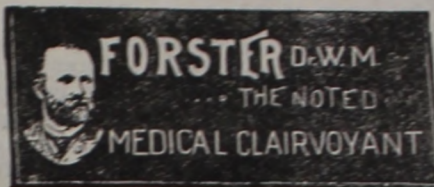
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The Pacific Coast Spiritualist of December 30, 1893, says of Dr. Forster:

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Voice of the People.

PRAYER PER SE.

Trust not to prayer alone, when midnight bell
Is ringing out the dread alarm,
But strive the peril to avert or quell,
By daring act with sturdy arm.

Trust not to prayer alone, when storm and flood
Has placed so many souls in need,
'Tis human aid they crave—not "saving blood,"
'Tis help—not prayer and creed.

Trust not to prayer alone, when men for gain
The world with sorrow fill:
To dry the bitter tear, allay the pain,
Will better serve the Master's will.

Trust not to prayer alone, when foes assail
And vicious enemies defy;
Your faith in God alone will not avail
Unless you "keep your powder dry."

Trust not to prayer alone, when helping hand
May rescue lost or erring one;
"Work with your might" is the revealed command,
Give prayerful thanks when victory's won.

JAMES T. MORRISON.

Ithaca, N. Y.

"SEEING IS BELIEVING."

A VERY COMMON FALLACY AS TO NATURE OF PERCEPTIONS.

The difference between the real and the ideal is in most people's minds a confusion, simply because of the prevalent mistakes as to the nature of perception. What is it we do when we perceive an object? Whether the perception be sight, smell, hearing or touch? Have we done something to the object perceived, or has the object perceived done something to us? The prevalent notion is that we have done something to the object when we have perceived it.

This notion is a mistake and upon this mistake hangs all the confusion that exists in the popular mind concerning the real and ideal world. The language we use misleads us as to the facts. We say: "I see a tree; as if in seeing a tree we have done something to it. As if something had gone out from us to the tree. The fact is, however, that the tree has done something to us. The tree has reflected to us light—modified light. The light which is reflected to us from the tree is different in color and intensity from the surrounding light. This modified light is focused by the crystalline lens upon the retina which is only an expanded nerve, very sensitive to the focused rays of light. A sensitive nerve conveys the impression inward to the brain, where, of course, all is darkness and stillness.

What is conveyed inward by the nerve is not the image of the tree but merely a sensation, a molecular disturbance of the nerve substance. Rhythmic thrills perhaps of the molecules. But whatever the exact nature of the disturbance is, it cannot be the image or photograph of the tree. At most it is a disturbance of the nervous system or sensation as it is called, which experience has taught us as coming from the tree.

The science of Physiological Psychology undertakes to acquaint us with the exact nature of perception. It is able to trace the nerve changes as the sensation is conveyed inward to the Sensorium from the surface of the body. The more intimate our knowledge becomes of the mechanism of perception, the more certain it appears that perceptions cannot be regarded as the copy or reproduction of the thing perceived. All that the objects which we perceive are able to do is to disturb the nerve filaments at the surface of the body which disturbance is carried inward to the brain where it is recognized as being like or unlike previous perceptions.

It is of no practical importance whether the perception of the object is like or unlike the object perceived, only so the perception we get of the object is always the same. If the object was capable of at one time awakening in our brain one perception, and at another time another perception, then of course, all would be confusion and no reliance could be placed upon our senses. But so long as each object produces a sensation so different that it is recognized by the mind as being different, and this difference is continued without any exception under all circumstances, it matters little or nothing whether the perception is an image of the object or not.

We soon learn to associate the perception with the object and since it never fails to give us the same perception, warning us of the slightest change in its nature or relations for all practical purposes it is just the same as if the perception was a faithful image of the object. We recognize differences in form and position in external objects by slight differences in the disturbances which they produce in us. Whether this disturbance conveys to the mind any real knowledge of the thing itself is extremely doubtful but luckily, of no practical importance. Only so each object does the same thing every time, it matters not whether it represents to our mind fact or falsehood; we may rely on our impressions not because they ever see the real things but because they are invariable.

Things can only awaken in us an expression of our own nature. What things are, in of themselves, we can never know by our perceptions. We may infer, but our perceptions can teach us nothing about them. Lights and shadows, dimness and clearness, we have learned by experience to interpret into roundness, distance, and various other external appearances of objects, but what the objects really are, these appearances do not even hint. One of the most ambiguous, unreliable, superficial sources of evidence that one can possibly have, is seeing. If seeing is believing then indeed belief is founded on a very sandy bottom. All things are masquerading before our eyes. It is only the mask that we see. Since the same mask appears under like circumstances, we can rely upon the external things of things for all practical purposes, but the real thing that lies behind these masks, our eyes can never reveal. If the occult world is ever to be revealed to us, it must be done through some deeper sense than our perceptions. For seeing is not believing, to the sane mind. Seeing, at best, is only a ground for inference.

DR. C. S. CARR.

"MENTAL PHENOMENA."

Editor Light of Truth:

It is now definitely ascertained that Mr. Robert Gilmore is a spirit. Mrs. S. S. Curtis of New York City has written me that she was acquainted with the gentleman for a number of years and was at his bedside when he passed out of the body. She wishes to communicate with Mrs. C. V. Blackman of Pittsburg, Kan., who also wrote that she knew Mr. Gilmore and this may assist the spirit to reach his friends in mortal life. I have requested that she publish the result of their joint effort, as I wish to present an argument in favor of spirit control versus purely mental phenomena.

O. W. HUMPHREY.

FOR INDIGESTION USE HORSFORD'S ACID PHOSPHATE.

Dr. J. C. Roberts, Pulaski, Tenn., says: "I regard it a very valuable aid in treating all cases of dyspeptic troubles, gravel and torpid liver."

ASTRAL PHENOMENA.

Mr. D. V. Burnham of 192 Van Buren street, Battle Creek, Mich., writes:

One night in December last while in bed, half asleep, I seemed to be walking in my yard. As I approached one corner of the house I saw a young man standing there watching me. He gave me his eye, and I scrutinized him closely. But before I could ask any questions he disappeared, though not before I had carefully noted his probable age, height, complexion and clothing in detail.

I subsequently told my wife of the vision and remarked that should I ever meet such a person I would certainly recognize him.

About ten days later a rap was heard at our kitchen door. Unconscious of any surprise awaiting me I went to the door, and upon opening it I recognized in the person rapping the subject of my vision. There was no mistaking the man; nor was he a tramp according to the term, but one who simply wanted a meal, for which he was willing to labor. He said he was from Canada.

The explanation most plausible to me is that some spirit friend foresaw that his charge was coming our way, and that, needing aid, he would find it at our house. In order to interest me in his case the spirit friend employed the above method of manifesting.

BOOK LIST.

No 3.

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QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT

Question.—When in a crowd I experience much confusion and absent-mindedness, which is followed by a tired, nervous feeling. Is this caused by spirit influence, or is it because mortals draw from my magnetism?—S. B.

Answer.—Lack of positivity and sensitiveness combined, and may be attributable to both spirit influence and the absorbing of your magnetism by mortals. As you develop spiritually this will leave and self-confidence and self-possession will take its place, followed by being able to give without feeling its loss; for positivity brings you into rapport with the positive condition of nature, from which you can draw unceasingly in return.

Question.—Is it wise for an extremely nervous person to sit alone for medial development when there is a continual current of discord in the home surroundings?—S. B.

Answer.—If you feel moved to sit, do so by all means. It may prove a barrier against these discords in time. In fact, it is our mission to rise out of these conditions by individual effort. We are generally so placed in life that our weaknesses or deficiencies are exposed to temptation, and by combating them we develop spiritually in those special or needed directions. Earth life would be of no avail if we were so situated as to avert these trials. As soon as we become positive to them our sensitiveness in that direction ceases. And as long as discord disturbs us, or anything human affects us disagreeably, it points to something that needs strengthening—bracing up. When we can calmly face human weakness or error, we see through it and know why it exists, and can sympathize accordingly.

Question.—When will there be a change for the betterment of the industrial classes "out of work"?—D. F. D.

Answer.—There will always be a period when men can recall "good old times" of the past; thus there will always be "hard times" for somebody. But there are extremes both ways during every lifetime of a mortal. The present condition of things is the effect of a cause—a reaction of its antithesis a generation ago, when the pendulum of human activity swung the other way. We can not tell the exact time of a change for the betterment of anything. All depends on circumstances, though these circumstances may lie in the fact that the end has been reached in the present conditions. If so, we may look for a gradual and steady return to better times in the near future. Of course, legislation has something to do with the "times," but not altogether. It is but a link in the grand chain which sways human destiny. That, too, is an effect of the average moral status of the community governed. People make "times" themselves. If they were controlled by reason rather than passion—by patriotism in place of partisanship—such extremes as at present would never occur. Less politics and more reform agitation would materially benefit the masses. The politicians are but a handful compared to the voters and yet the former rule. Legislation is naturally narrowed down to a minimum of good. Like a wordy discourse with little thought, too much legislation is good for nothing. Fewer and better laws would hold the industrial pendulum in an even balance. The present

hard times are therefore due to an unfortunate chain of circumstances—a disunity among man and master, and consequently lack of knowledge to heal the breach. Education is a means but this takes time. There is a much science in co-operation as in chemistry. When men become touched with the first inspiration that leads to it, the dawn of a lasting period of good times will be at hand. Until then we must expect periodic relapses from good to bad, though gradually decreasing in severity, with hopes of nearing the end at each revival.

Question.—Should aestheticism be encouraged?

Answer.—That will depend upon what you mean by the term. Some have a hard struggle to live an ordinary temperate life and imagine they are veritable aesthetes. Prison life is aestheticism in this respect, only that the inmates are disciplined or directed by a mortal guide, while in the self-abnegating process the individual guides or directs himself. Aestheticism carried to an unreasonable extent, like a superabundance of religious fervor, may lead to fanaticism, insanity or an early grave. Earth-life is not spirit life, nor as yet unfolded to that extent to permit of an imitation spiritual life to be lived in a mortal body. One's appetites and passions should always be kept in abeyance, never mind how gross the labor engaged in. A hard-working man may need a stimulant when tired from overwork or when frozen, but this does not license him to make a habit of it or deprive his family of necessities to please himself. Nor does it license one who has nobody but himself to care to indulge unnecessarily. Aestheticism or abnegation is only necessary where bad habits have been formed, where one is weak to temptation and can not trust himself, where one finds that certain kinds of liquids, foods or indulgences disagree with him, or where one is sick and needs it as a curative treatment. Strong, healthy, naturally moderate people only do themselves an injury by indulging in any such abnormal practices. They may suit for a certain class of orientals in unhealthy or extremely hot climates, but not for men and women who are daily toilers and need their physical body for honest labor. People who live by their wits or by mental labor alone could become aesthetes to a limited extent without injury to themselves. In fact, some need it badly to judge by their sleek and over-fed bodies. Too much avoidupois has a bad effect on the spirit body and weighs it down in the world of souls, as it does in that of gross matter. The spirit builds itself up from the magnetic emanations of the physical, and these are gross or refined according to its ingredients, and very gross where physical labor does not step in to use up its portion of these emanations. All strength and vitality saved by avoiding excess or unnatural indulgences lends force or will power to the spirit. A natural or temperate diet lends buoyancy and liveness to the same. Aestheticism or forced abstinence causes suffering and exhaustion to the spirit. There are many, however, whom force of circumstances makes natural aesthetes. In most cases it is so ordained by their spirit friends for reasons that will become known to them, and to their rejoicing, upon their entrance into the spirit world. Let those who feel the need of aestheticism practice it, but let aesthetes also exercise their philosophy rationally and not force it upon those who do not need it or whom it may injure.

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PERSONALS.

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C. E. D.—Mediums do not always like to tell the truth as they see, feel the conflicting statements. So each tries to modify it into a metaphor and or hear it concerning a sitter, and thus each creates an individualized picture of the case at hand. Study self and you will obtain the truth unvarnished, which will imply the reasons of your non-success. Many mediums are not developed until self-knowledge sets in, for it would be dangerous to begin without it.

Some years ago Senator Peterson of Winthrop, Minn., lost a diamond, valuable not only in itself but as a heirloom. He never knew how nor where he lost it nor had he ever heard of it. Senator Peterson's daughter, Miss Agnes, happened to be in St. Paul during the recent psychical exhibitions by Miss Eva Fay and attended one of them. During the evening, Miss Fay requested any person to write something on a piece of paper and she would tell the subject matter of the writing from the stage without seeing it. Miss Peterson thought of her father's diamond and being a stranger to the clairvoyant and every one present, she concluded to test the matter. Immediately Miss Fay said: "The name of Agnes Peterson comes to my mind. She is thinking of a diamond her father lost, which was found in the lobby of the Windsor hotel by a traveling man. I do not think he will ever recover the diamond, but if the lady will concentrate her mind upon this matter, I may some day find track of the stone and let her know."

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PERSONALS.

—S. B. B.—we do not.

—N. C. B.—He should have reserved his criticism until able to distinguish cupids from angels.

—J. Frank Baxter may be addressed at 3105 Olive st., St. Louis, Mo., till the last Sunday in February.

—H. M.—Yes, you may devote an hour or two each day to the practice of automatic writing without injury.

—A good honest test medium is wanted at Seven Pines, Marion Co., W. Va., writes Mrs. Hannah Campbell.

—Mr. Edgar W. Emerson paid our city a flying visit last week, also calling on us. He is the same as ever—firmly facing the truth as he understands it.

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—F. A. K.—Mediumship cannot be developed by a text book. It must be inherent, though a large portion of humanity is more or less mediumistic. But if it is not up to a certain vibration it cannot be brought out. Attend circles and try automatic writing. Effects will soon show if you are "called."

—Mr. W. F. Peck is serving the First Spiritual Church at Odd Fellows' hall this city for January, aided by Mrs. Davis, a local test medium. Mr. Peck is an interesting speaker and holds his audience to the pitch of careful attention throughout his discourse—a mark of sympathy on part of the speaker for his audience, and an indication of love for the cause he espouses.

SIGNS OF THE TIMES.

A change is gradually taking place in the attitude of scientific men on the continent of Europe towards Spiritualism. Its phenomena not long ago were only mentioned to be ridiculed. Now they are being seriously discussed as opening up an entirely new field in the wide domain of psychological research, and we find one of the most influential organs of the medical faculty in France, La Revue Medicale, reviewing the great work of M. Aksakof, Animisme et Spiritisme, and actually exposing the efforts made by M. Pierre Janet, the well known psychologist, in his L'Automatisme Psychologique, to explain the phenomena of Spiritualism on psycho-pathological grounds. The critic goes so far as to reprehend "the perfect unconstraint" with which that eminent savant "rejects a whole series of facts and retains only which, couste qui couste, tell in favor of his own pet theories. But these are precisely the same tactics adopted by the opponents of Spiritualism in all countries. Wherever and whenever the proofs of an intervention of occult intelligence in the production of the phenomena are obvious and undeniable, they are completely ignored. Such a proceeding is ingenious, but it is the reverse of ingenious.—Harbinger of Light.

MEDIUMS AND LECTURERS.

Prof. C. L. Clark may be addressed at 269 Fulton street, Chicago, Ill.

Prof. Carl Sextus, hypnotist teacher, maybe addressed at 184 Lexington ave., New York City.

Mrs. Emily P. Beebe of Spring Arbor, Mich., will answer calls to lecture or officiate at funerals.

George B. Holmes, inspirational speaker and test medium, 178 North Ionia st., Grand Rapids, Mich.

Rev. Elizabeth Dee of Cincinnati has gone to Los Angeles, Cal., where she will spend the next three months.

Mrs. Virginie Barrett is open for society and camp engagements. Home address, 499 7th st., E., Indianapolis, Ind.

I will answer calls for lectures on the history, philosophy and tabulated facts of Spiritualism, hypnotism, telepathy and occultism. J. Perrin Johnson, M. D., Sioux City, Ia.

OBITUARIES.

Passed to spirit life on Jan. 9th, 1897, Charles Clifford, youngest son of George and S. F. Fosnot of Buck Creek, Ind. Charles was in his ninth year and will be greatly missed by his parents as well as schoolmates, for he was a model in every respect.

Loring G. Huntly of Horton, Mich., passed to spirit life Jan. 12, 1897, having traveled in the valley sixty-nine years, six months and eight days. Deceased leaves a wife and four children to mourn his loss, also a brother, three sisters and several grandchildren. Mrs. Emily P. Beebe of Spring Arbor officiated at the funeral.

New Cure for Kidney and Bladder Diseases, Rheumatism, etc.—Free to our Readers.

Our readers will be glad to know that the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the kidneys or urinary organs. It is a wonderful discovery, with a record of 1,200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. We have the strongest testimony of many ministers of the gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.

In the New York "Weekly World" of Sept. 10th, the testimony of Rev. W. B. Moore, D. D. of Washington, D. C. was given, describing his years of suffering from kidney disease and Rheumatism, and his rapid cure by Alkavis. Rev. Thomas Smith, the Methodist minister at Cobden, Illinois, passed nearly one hundred gravel stones after two weeks' use of Alkavis. Rev. John H. Watson, of Sunset Texas, a minister of the gospel of thirty years' service, was struck down at his post of duty by kidney disease. After hovering between life and death for two months, and all his doctors having failed he took Alkavis, and was completely restored to health and strength, and is fulfilling his duties as minister of the gospel. Mr. R. C. Wood, a prominent attorney of Lowell, Indiana was cured of Rheumatism, Kidney and Bladder disease of ten years standing by Alkavis. Mr. Wood describes himself as being in constant misery, often compelled to rise ten times during the night on account of weakness of the bladder. He was treated by all his home physicians without the least benefit and finally completely cured in a few weeks by Alkavis. The testimony is undoubted and really wonderful. Mrs. James Young of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair when she found Alkavis and was promptly cured of kidney disease and restored to health.

Many other ladies also testify to the wonderful curative powers of Alkavis in the various disorders peculiar to womanhood. So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of THE LIGHT OF TRUTH who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the kidneys or urinary organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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